

AND SABBATH HERALD

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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BATTLE CREEK, MICH., TUESDAY, DECEMBER 26, 1882.

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THE ADVENT.

BY ELDER W. H. LITTLEJOHN.

A Hymn. Tune: My Rest is in Heaven.

THE Saviour is coming, O children of light,
 With hosts of the angels, the angels of might.
 Adown the bright azure, with banners of flame,
 He'll come soon in triumph, he'll come soon to reign.
 The trumpet long sounding, with notes loud and shrill,
 The dead will awaken in valley and hill.
 The touch of the Master we all soon shall feel;
 He'll make us immortal, while glad anthems peal.
 He'll deck ev'ry forehead with coronet bright,
 He'll robe each believer in garments of white.
 Away to the city, the city of gold,
 We'll mount with the angels, in numbers untold.
 Then through its high portals we'll enter at last,
 With shouts of rejoicing, our sorrows all past.
 Along the bright river, the river of life,
 We'll wander together, with hearts free from strife.
 With harps tuned celestial, we'll sing the new song
 Of Moses, the faithful, and Jesus, the strong.
 Then shout, O ye children, ye children of light,
 The Saviour is coming; he's almost in sight!

GENERAL CONFERENCE.

TWENTY-FIRST ANNUAL SESSION.

PURSUANT to appointment, the Conference assembled at the S. D. A. house of worship in Rome, N. Y., Dec. 7, 1882, at 9 A. M. Eld. Butler, President, in the chair. After singing a hymn, prayer was offered by Eld. J. H. Waggoner.

The organization of the Conference was effected by the presentation of credentials by delegates, as follows:—

California: J. H. Waggoner, I. D. Van Horn, W. C. White.
 Colorado: Uriah Smith.
 Dakota: O. A. Olson.
 Illinois: R. F. Andrews.
 Indiana: S. H. Lane.
 Iowa: Geo. I. Butler, C. A. Washburn, J. T. Mitchell, A. R. Henry.
 Kansas: J. H. Cook, John Gibbs.
 Maine: J. B. Goodrich.
 Michigan: U. Smith, J. Fargo, J. O. Corliss, W. H. Littlejohn, M. B. Miller, H. M. Kenyon, E. S. Griggs.
 Minnesota: Harrison Grant, John Fulton, H. W. Norton.
 Nebraska: Geo. B. Starr.
 New York: B. L. Whitney, M. H. Brown, M. C. Wilcox.
 Ohio: H. A. St. John, R. A. Underwood.
 Pennsylvania: D. B. Oviatt, J. W. Raymond, F. Peabody.
 Province of Quebec: A. C. Bourdeau.

Texas: R. M. Kilgore.
 Upper Columbia: J. H. Waggoner.
 Vermont: A. S. Hutchins.
 Wisconsin: H. W. Decker.

By vote, Bro. A. C. Neff was received as a representative from Virginia, and Eld. T. M. Steward as a delegate from Illinois in place of C. H. Bliss, who was not present, and J. O. Corliss as a representative of the General Southern Mission.

Eld. U. Smith stated that a Conference had been organized in Colorado, that wishes to be received as a member of the General Conference. The Conference has three churches with 164 members, and has a full corps of officers. It appointed him as delegate to the General Conference, provided it should be received.

It was then moved that the Colorado Conference be received as a member of the General Conference.—Carried.

Eld. Haskell called the attention of the brethren to the fact that the Sabbath-keepers in Sweden had been organized into a Conference, with officers and a membership of about 150, and that it was anxious to become a part of the General Conference; whereupon it was moved, that the Conference in Sweden be admitted into the sisterhood of Conferences.

Pending the action of the assembly on this question, the fact was mentioned that a European Conference had been organized, embracing the different missionary fields in Europe, including Sweden, and the question presented itself as to what relation the Conference in Sweden would sustain to that Conference, if it were admitted into the General Conference, and also what relation the European Conference sustains to the General Conference.

After remarks by Elds. Waggoner, Butler, Lane, Haskell, and St. John in reference to the question, it was moved that this matter be referred to a committee of three, to be appointed by the Chair.—Carried.

Elds. Haskell, Waggoner, and Fargo were designated as said committee.

On account of their great length, it was moved to waive the reading of the minutes of the last annual session.

On motion, the Chair was authorized to appoint the standing committees. It was further moved, that a Committee on Credentials and Licenses be considered as a standing committee.—Carried.

Committee on Nominations: J. Fargo, Harrison Grant, J. B. Goodrich.

Committee on Resolutions: U. Smith, J. H. Waggoner, W. H. Littlejohn.

Committee on Auditing: A. R. Henry and E. S. Griggs, to act with the Executive Committee.

Committee on Licenses and Credentials: W. C. White, J. O. Corliss, O. A. Olson.

Reports from missionaries being called for, Eld. Corliss spoke for Virginia and North Carolina. They are greatly in need of help. In order to have the wants of the different missionary fields considered, it was moved that the Chair appoint a committee of four to act with himself in considering the wants of missionary fields.—Carried.

S. N. Haskell, B. L. Whitney, R. M. Kilgore, and O. A. Olson were requested to act in this capacity.

Eld. J. H. Waggoner introduced the following: Resolved, That Article 2 of the Constitution of this Conference be amended by substituting the word "five" for the word "three," making the Executive Committee a committee of five instead of three, as at present.

This was spoken to by Elds. Hutchins, Waggoner, Andrews, Underwood, Littlejohn, Steward, Lane, Bourdeau, St. John and Bro. W. C. White, and in order to give more time for its consideration, it was by vote laid upon the table.

Following this, Eld. Smith read a report from Eld. J. N. Andrews in reference to the work in Switzerland, and Eld. Haskell related some very interesting experiences with Sabbath-keepers in Europe.

H. W. Decker and A. S. Hutchins were requested to act with the Chair as a committee to consider the question of enlarging the Auditing Committee, which was left over from the last session.

On motion, the Chair announced the following persons as a committee on preaching: B. L. Whitney, R. A. Underwood, D. B. Oviatt.

By vote, the Conference adjourned to call the Chair.

SECOND MEETING, 2 P. M.—Prayer by Van Horn. After roll-call, the minutes of the previous meeting were read and approved.

A considerable part of this meeting was spent in listening to calls for laboring delegates. Elds. Andrews, Steward, Waggoner spoke for Chicago, requesting reference to send the brethren there for help. This brought up the subject of division of Conferences, when it was the Chair appoint a committee of four for the General Conference Committee the matter of boundary lines between —Carried. H. A. St. John, J. O. C. Kilgore and I. D. Van Horn were of this committee.

The committee appointed at the previous meeting, to consider the matter of enlarging the Auditing Committee, reported as follows:—

Your Committee would respectfully recommend that the Constitution be changed by substituting for the words "two laymen" "four" who have not been in the employ of the Conference preceding year."

Geo. I. Butler.
 H. W. Decker.
 A. S. Hutchins.

Moved, to accept this report. After spoken to, it was moved to amend by substituting "six" instead of "four."—Carried.

The question recurring on the original it was passed.

Moved, that the Chair appoint the additional four members of the Auditing Committee.—Carried.

They were appointed, as follows: S. H. Lane, W. C. White, J. Fargo, H. W. Decker.

Elds. E. W. Farnsworth and J. M. Rees having arrived, they took their seats as delegates, the former representing Missouri and Nevada, and the latter Indiana.

Moved, that all brethren in good standing be invited to participate in the deliberations of the Conference.—Carried.

A letter from Chas. P. Whitford of Jacksonville, Fla., was read. There is a company of Sabbath-keepers there who desire help.

Bro. A. C. Neff made known the wants of Virginia, Eld. E. W. Farnsworth spoke for Nevada and Eld. Geo. I. Butler for Missouri.

Adjourned to call of Chair.

THIRD MEETING, DEC. 8, 10 A. M.—Prayer offered by Eld. Haskell.

Eld. D. A. Robinson and Bro. C. W. Comings took their seats at this meeting, as delegates from New England.

Eld. Haskell proceeded to give an extended statement in regard to the European missions, especially the work in Switzerland, showing that a great work is being accomplished in Europe, and that there are a great many good openings for the introduction of the truth. But there is such a feeling there against anything that is American, that papers published in America and sent over to Europe cannot accomplish the good that those

published in European countries can. There is great need of a German paper in Europe. The French paper has accomplished a great deal of good in removing prejudice and bringing the truth before the people. But Eld. Andrews is very feeble, and has not the help in the management of matters that he should have; neither can he visit the Sabbath-keepers in different parts and look after the various openings for labor. Somebody is needed to do this, and something must be done soon to supply this want.

Following these remarks, the Committee on Resolutions introduced the following:—

Whereas, We have listened with deep interest to the report given by Eld. Haskell of the European missions, showing the importance of the work, the necessity of maintaining it, and the need of further assistance in this direction; therefore—

Resolved, That we recommend that Eld. B. L. Whitney and family go, at their earliest convenience, to the assistance of Eld. Andrews, by connecting themselves especially with the work in Switzerland, laboring also to help missions as opportunity may offer.

This was spoken to by Elds. Haskell, Butler, Waggoner, Oviatt, Bourdeau, Cottrell, Whitney, and W. C. White, and pending action the Conference adjourned till 2:30 p. m.

FOURTH MEETING, 2:30 p. m.—The meeting was opened with prayer by Eld. S. H. Lane.

The resolution under consideration at the previous meeting when adjournment took place, was taken up, and after being spoken to by Elds. Brown, Wilcox, and Bro. H. W. Norton, it was unanimously.

Committee on Resolutions introduced the

That we recognize the necessity of publishing in Europe, and we hereby recommend a Committee to arrange for such publication at possible opportunity.

discussed by Elds. Haskell, Butler, and Bro. W. C. White, and passed.

Communication from Eld. J. N. Loughborough to the condition and wants of the mission was read, after which the meeting closed to call of Chair.

SIXTH MEETINGS, SUNDAY, DEC. 10.—The meeting was opened with prayer by Eld. S. H. Lane, and additional delegate from Michigan, and his credentials at this time.

The meetings were entirely occupied in listening to some very interesting remarks from Bro. H. L. Bell, in regard to education in general, and the manner of conducting the S. D. A. school at South Lancaster, Mass., in particular. The speaker proceeded to show that the popular method of filling the student's mind with that which is not practical, and hurrying him through a certain course in order that he may obtain a diploma, is not true education. True education begins on the inside, at the core, with that which is practical. It builds up and strengthens a symmetry of character that by and by, in after life, will show itself in some grand, good, and noble work for the world. The school at South Lancaster seeks to attain to this ideal. The teachers at this school have experienced that study and physical labor must be intermingled, in order to make a good school. Hence the time of the students there is divided into labor, study, and recreation hours; and the best of results are seen, both as to physical health, mental discipline, and progress in study.

Many interesting details in regard to the school were given, after which the meeting adjourned to call of Chair.

SEVENTH MEETING, DEC. 11, 10 A. M.—Prayer was offered by Eld. J. H. Cook.

The subject of education and the establishment of schools in different sections of the country, drew forth many interesting remarks from Elds. Haskell, Butler, Waggoner, M. B. Miller, and Bro. W. C. White and G. H. Bell, during this meeting. Plans for the future of the South Lancaster school were mentioned, and also some brief explanations were given in regard to the closing of the Battle Creek College, showing what difficulties are to be met in the establishment and management of schools, and upon what principles schools should be conducted to meet the mind of God and forward his work. An account was also given of the establishment of the College at Healdsburg, Cal.

EIGHTH MEETING, 2:30 p. m.—Prayer by Eld. J. O. Corliss. A. H. Hall, delegate from New York, took his seat at this meeting.

The reports of special committees being in

order, the following was presented by the committee appointed to consider the wants of missionary fields:

Your Committee recommend that the Executive Committee issue special credentials to those in the direct employ of the General Conference, showing the relation of each to the Conference; also the issue of local credentials and licenses to those laboring in fields outside of organized Conferences; these credentials and licenses to be continued from time to time by the General Conference, or at the discretion of the Conference Committee.

We also recommend that the California Conference supply Nevada with such help as it can consistently give; that an experienced laborer be sent to the Southern Atlantic States, to develop and build up the interest already existing, instruct those laboring there who are deficient in experience, and have a supervision of the work, with the object of bringing up the cause in all its branches. And we further recommend, in view of the fact that Eld. J. O. Corliss has already some acquaintance with that field, has felt a deep interest in it, and has a burden to go there to labor at the present time, that this field be assigned him till the providence of God shall indicate that his duty lies in a different direction.

These recommendations being discussed at some length by the Conference, they were adopted as the sense of the body.

Another special committee submitted the following report, which was also adopted:—

Your committee appointed to consider the relation of the organizations in Europe to the General Conference would report as follows:—

We find that Denmark and Sweden have regular Conferences organized, which have adopted our State Constitution, or Constitutions similar thereto; but the recent organization called the "European Conference" would more properly be called a "European Council," as that appears to be the object for which it was organized. We recommend the adoption of the following resolutions:—

Resolved, That the Swedish Conference be admitted to the General Conference of Seventh-day Adventists, according to their request.

Resolved, That while we indorse the organization of the European Conference, we recommend that its name be changed to that of a "European Council of Seventh-day Adventist Missions," according to the object stated in its Constitution.

Resolved, That we highly approve of the action of the European Council in the fifth article of its Constitution, as follows: "When any important enterprise involving a considerable expenditure of money or affecting the general interests of the cause is to be entered upon by any mission, it shall be the duty of those conducting that mission to consult the Executive Committee of this Conference [Council]. And the General Conference cannot hold itself responsible to aid in any such enterprise without such consultation having been held."

The matter of boundary lines between Conferences was made the subject of a special report, the committee appointed for that purpose making the following recommendations:—

Whereas, The organization of churches by ministers of one Conference in the territory of another State has raised the question of the proper boundary of Conferences; therefore—

Resolved 1. That the boundary lines of a State should in all cases be the boundary lines of the Conference bearing the name of said State, except in cases where good reasons shall exist for varying this rule.

2. That where differences arise on this point, appeal shall be made to the General Conference, and through their supervision the lines shall be established.

3. That before any steps are taken to organize a church by the ministers of one Conference in the territory of another, the full consent of the latter Conference should be obtained.

4. That when a church is so located that the members usually attending the meetings of said church are partly in one State and partly in another, a majority of such church shall decide to which Conference they will belong, but the individual members may, if they choose, pay their tithes to the Conference in which they live.

5. That where churches are transferred to another Conference by the establishment of boundary lines as herein recommended, there should be a consideration of the expense incurred in raising up and caring for said churches, and when the matter cannot be amicably arranged by the Conferences concerned, it shall be referred to the General Conference for settlement. Ministers located in the districts transferred may choose to which Conference they will belong.

6. That we recommend that for the present the Scandinavian church of Chicago be permitted to remain with the Wisconsin Conference.

7. That the cases of New York and Pennsylvania, and New England and New Jersey, where an understanding already exists, be exceptions for the present to the foregoing resolutions.

H. A. ST. JOHN.
J. O. CORLISS.
R. M. KILGORE.
I. D. VAN HORN.

GEO. I. BUTLER.
S. N. HASKELL.
U. SMITH.

It was moved and seconded that the preamble and resolution be adopted. This motion was quite fully discussed, but pending action the meeting adjourned to call of Chair.

NINTH MEETING, DEC. 12, 10 A. M.—Prayer was offered by Eld. John Fulton.

The discussion of the recommendations of the Committee on Boundary Lines of Conferences was continued at some length, after which they were all adopted.

As these recommendations especially affect the Minnesota and Wisconsin Conferences, Eld. Geo. I. Butler offered the following, which it was moved and seconded to adopt as a part of the foregoing report:—

Whereas, The first resolution in this report places the boundary lines of Conferences in harmony with the boundary lines of the States in which they are located, thus allotting to the Conference of Wisconsin certain churches which have belonged to the Minnesota Conference; therefore—

Resolved, That we advise these churches to present themselves to the Wisconsin Conference at its next session, and apply for reception. But in case any of them should not feel willing to drop their connection with the Minnesota Conference, we advise that they remain for the present a part of that Conference.

This was spoken to by the delegations from both States, and also by others; but the resolution was finally laid upon the table.

The committee appointed to consider the wants of missionary fields then presented the following resolutions, which were adopted:—

Resolved, That ministers laboring outside their own Conferences, should after an absence of one year or more, be considered members of the Conference in which they labor, and should receive credentials therefrom; and ministers laboring in missionary fields should receive credentials from the General Conference.

Resolved, That the above resolution shall not prevent any Conference from issuing credentials to its members who are laboring in the general interests of the cause.

Whereas, Some ministers find it necessary to change their field of labor from one Conference to another, and confusion is liable to arise; therefore—

Resolved, That we recommend that before such changes are made there should be an understanding between the Conferences concerned or the change should be made in accordance with instructions from the General Conference.

The Committee on Resolutions reported still further at this meeting, as follows:—

Whereas, The establishment of such schools as those recently created by our people in Massachusetts and California is necessarily attended with many perplexities, and will cost much more than would be imagined by one who has had no experience in such matters; therefore—

Resolved, That we recommend to our brethren in different Conferences that they proceed in the organization of schools with great caution; and that before doing so they counsel with the General Conference Committee.

On motion, this was adopted.

Whereas, Confusion is liable to occur in the accounts of our S. B. treasurers, resulting in the loss of funds, unless all pecuniary transactions are conducted according to careful business principles; therefore—

Resolved, That we recommend that all persons paying tithes require from the treasurer a receipt for all moneys paid him, and that the treasurer be required to present quarterly to the church, or to an auditing committee appointed by the church, an itemized report of all money received, and all that is paid by him into the Conference, showing the receipts of the State treasurer as vouchers therefor.

After some discussion, the above was adopted.

Whereas, The usefulness of our Publishing House in California was seriously imperiled by the threatened enforcement of the Sunday laws of that State; and—

Whereas, By a mysterious Providence the very party which passed that law originally, arrayed themselves against the same in the last political contest in that State, so that their triumph rendered its repeal certain; therefore—

Resolved, That we recognize in this result the hand of God so shaping and directing the affairs of men as to render possible the full and free proclamation of his truth, until such time as the world shall have been thoroughly warned in regard to their duty to observe the Sabbath of the Lord, and to prepare for the advent of his Son.

The above resolution drew forth interesting remarks from Elds. Littlejohn and Waggoner, showing how the Lord had worked for his people during the Sunday excitement in California, after which it was unanimously adopted.

On motion the resolution introduced in the first meeting in regard to increasing the General Conference Committee to five members, was taken from the table; but after some further discussion, the motion to adopt was lost, the balloting showing 24 yeas and 18 nays, a three-fourths vote being required to amend the Constitution.

The Treasurer's report, showing the financial standing of the Conference, was then read, as follows:—

TREASURER'S REPORT.

J. Chapman in account with the General Conference of Adventists.
ash on hand Nov. 30, 1881, Dr.
" rec'd to Oct 31, 1882, \$5108 50
7632 78

Total, \$12741 28
ash paid out from Nov. 30, 1881, to Cr.
Oct. 31, 1882, \$4702 86
Balance in Treasury, 8038 42

Total, \$12741 28

The time for closing having arrived, the meeting adjourned, subject to the call of the Chair.

ELEVENTH MEETING, DEC. 17, 9 A. M.—Prayer was read by Eld. Geo. I. Butler.

On motion, the Chair was empowered to appoint a committee of three, including himself, to consider the matter of remuneration for the preachers to be transferred from the Minnesota Conference, according to the action of the Conference at its previous meeting. The Chair afterward called J. Fargo and S. N. Haskell as the additional members of this committee.

The following resolutions were then presented, and unanimously adopted:—

Resolved, That our ministers be instructed to pay more attention to the subject of health reform; to study the light of the Bible and to enforce it in our lives as an element of Christian character; and to interact in a careful and judicious manner the prevailing tendency among our people to backsliding in regard to this important grace.

Whereas, Counsel has been given to us as a people that the duty of Eld. Uriah Smith to labor in the cause of the church, and especially in holding Biblical Institutes, is not to confine his labors to Battle Creek; therefore *Resolved*, That we hereby request our Executive Committee to assign to Eld. Smith such labor as will give the churches the benefit of his ability and experience as indicated above.

On motion, the meeting adjourned to call of the Chair.

EVENTH MEETING, 2:30 P. M.—Prayer by W. H. Littlejohn.

The Committee on Resolutions introduced the following:—

Resolved, That the ordinances of the Lord's supper and washing are important, and should never be separated in administration, except in cases where such separation shall be absolutely necessary.

Whereas, Many of our ministers have found it a very difficult matter to carry out our system of quarterly meetings successfully, so as to derive from them the benefits contemplated, and in many cases are obliged to set them on another day than the one assigned; therefore—

Resolved, That the Chair be authorized to appoint a committee of three to consider this subject with its variations, and report, making such recommendations as may seem proper.

The above were adopted, and the Chair named Cook, R. F. Andrews, B. L. Whitney, as the committee provided for in the latter resolution.

Resolved, That we recommend that the General Conference Committee prepare, or cause to be prepared, notices to church officers, to be printed in the REVIEW AND HERALD or in tract form, as they may deem the better.

On motion, the Chair appointed W. H. Littlejohn, J. O. Corliss, H. A. St. John, as a committee to consider this matter into consideration, and report at the next annual session of the Conference.

Resolved, That we recommend that our churches purveyors of the General Conference proceedings, and themselves intelligent in reference to the business connected with our annual meetings.

Resolved, That another section be added to Art. II. of the constitution, to read as follows:—

Sec. 2.—The Executive Committee shall have power to fill vacancies that may occur in their number by resignation, or otherwise."

Whereas, The English mission is now organized so that preachers and other persons distributing our literature in operation the work now being done in South America and elsewhere; therefore—

Resolved, That in view of the wants of the cause in England, our Executive Committee be instructed to make arrangements in the English work as shall secure, as soon as possible, the services of Eld. Loughborough in the States.

Whereas, It is the judgment of those who understand the condition of the cause that a paper will sometime be published in England, and it is also judged that the time for its publication is not yet come; therefore—

Resolved, That it is the sense of this Conference that should be selected and educated for that work, and the duty of conducting the paper can be entrusted to the proper time.

The resolutions were adopted, after being read by different members of the Conference.

The Committee on Nominations then presented the following names for officers of the Conference for the coming year: For President, Geo. I. Butler; Secretary, A. B. Oyen; Treasurer, Mrs. M. J. Chapman; Executive Committee, G. I. Butler, S. N. Haskell, J. Fargo. These persons were elected to their respective offices.

The Committee on Credentials and Licenses suggested that credentials be granted to Elds. J. N. Andrews, J. G. Matteson, J. N. Loughborough, A. A. John, B. L. Whitney, Geo. I. Butler, S. N. Haskell, J. Fargo, J. O. Corliss; and that local credentials be given to Elds. C. O. Taylor of Alabama, Wm. F. Killen of Georgia, L. P. Hodges of North Carolina, H. A. Rife of Virginia; also that a Ship Missionary License be granted to Geo. R. Drew of England.

They further recommended the following:—

"In order that the Conference may move understandingly in the matter of granting licenses in the Southern States, we recommend that action be deferred until a laborer from the General Conference shall enter that field, and ascertain the minds of the brethren living in the several localities relative to the proper persons to receive licenses. But in the cases of those who have heretofore received licenses, we recommend that they continue to labor as formerly, until the visit of the laborer herein mentioned."

This report was then adopted.

The following resolution was introduced and unanimously adopted:—

Resolved, That this General Conference indorse the action of the Board of Trustees of the Educational Society in closing the College, under the circumstances, and we indorse the resolutions passed at an informal meeting of the Educational Society in this place.

The meeting then adjourned to call of Chair.

TWELFTH MEETING, MONDAY, DEC. 18, 9 A. M.—Prayer by Eld. S. H. Lane.

Eld. S. N. Haskell gave an account of his visit to the Scandinavian countries the past summer, showing that an encouraging work is being done there, there being now about four hundred Sabbath-keepers in the three countries. Particulars were also given in regard to the publishing work in Norway.

On motion, the Chair was empowered to appoint a committee of five, including himself and Eld. S. N. Haskell, to consider and recommend action concerning the Scandinavian and other missions. They were named, as follows: W. C. White, O. A. Olsen, B. L. Whitney.

Moved, that the General Conference Committee be requested to prepare a report of all foreign missions, and an appeal to be read in the churches at some quarterly meeting, together with an address encouraging donations to the mission funds. —Carried.

Eld. O. A. Olsen gave a brief history of the Scandinavian work in America, showing that the cause among the Scandinavians is in a thriving condition. He also spoke of the great need of having some of sister White's works issued in the Danish-Norwegian language, and asked that something of the description be published. It was thereupon

Resolved, That it be the expressed sense of this Conference, that a book containing selections from the writings of sister White be published in the Danish-Norwegian language.

The above was unanimously adopted.

On motion, the meeting adjourned to call of Chair.

THIRTEENTH MEETING, 4 P. M.—Prayer by Eld. J. Fargo.

The following resolutions were introduced, considered, and adopted at this meeting:—

Resolved, That Eld. E. W. Farnsworth be recommended to labor a part of the year, as the way may open, in the Missouri Conference.

Resolved, That we consider the tract and missionary work, in its different phases, one of great importance, and we recommend that special efforts be put forth for the increased circulation of all our periodicals.

Resolved, That it is the judgment of this General Conference that the blessing of God attends the canvassing work; and we think that an experience in this work is an excellent preparation to efficiency in other departments of the cause.

Resolved, That we request the President of the General Conference to arrange with the Publishing Committee of the S. D. A. Publishing Association to publish a book to be entitled, "The Seventh-day Adventist Year-Book," which shall contain such portions of the proceedings of the General Conference, and such other matters, as the Committee may think best to insert therein.

Whereas, This General Conference has voted to send Bro. B. L. Whitney, President of the New York Confer-

ence, to Switzerland, leaving that Conference, for the time being, without a President; therefore—

Resolved, That we request our Executive Committee to do all that may appear to them practicable to furnish aid to the New York Conference for the remainder of the current Conference year.

Resolved, That we request the General Conference Committee to take such steps as they may think advisable for the purpose of securing to the College a loan, without interest, of a sufficient amount of funds to replace the money upon which it is paying interest at the present time.

The subject of organizing local schools in different sections of the country was then introduced by the Chair. Statements were made by Elds. R. M. Kilgore of Texas, H. Grant of Minnesota, and G. B. Starr of Nebraska, to the effect that there is a great desire on the part of the brethren in their respective Conferences to have schools organized as soon as practicable. But they wish to move cautiously, and to conform as far as possible to the recommendations of this Conference in regard to this matter.

FOURTEENTH MEETING, DEC. 19, 3:30 P. M.—Prayer by Eld. J. H. Waggoner.

The Committee on Church Quarterly Meetings reported as follows:—

Your committee recommend that the church quarterly meetings be held the first Sabbath and first-day in December, March, June, and September, and that one of the members of the Executive Committee of each State Conference hold a general meeting in each district within the bounds of their respective Conferences as often as once in three months if possible, this new arrangement to take effect March 1, 1883.

This was amended by inserting the expression, "or some minister whom they may appoint," after the words "State Conference," and finally laid upon the table.

The committee appointed to consider the wants of the Scandinavian mission, presented the following report, which was unanimously adopted:—

Whereas, Considerable sums of money have been sent by our Scandinavian brethren to men who were strangers, and in some cases to unworthy persons; and—

Whereas, The General Conference Committee exercises a watchful care for the wants and necessities of all the missions, receiving authentic information from our experienced missionaries, and is thus prepared to judge of the importance of private appeals; therefore—

Resolved, That it is the safe and wiser plan for all persons wishing to aid the European missions to forward their donations to the authorized treasurers of the mission funds.

Whereas, The building in Christiania, Norway, used at present for printing and holding meetings, is larger than is necessary, and will require a large amount of means to provide for interest and future payments; and—

Whereas, Another building can be erected, better suited for their work, at less cost; therefore—

Resolved, That we approve of their effort to sell, and make other arrangements.

The following resolutions were then presented by the Committee on Resolutions, and adopted:—

Resolved, That we express our unabated confidence in the Testimonies which have been so graciously given to this people, which have guided our ways and corrected our errors, from the rise of the third angel's message to the present time; and that we especially express our gratitude for Testimony No. 31, which we accept as a token of the care of God over us,—an evidence that he has not forsaken us, notwithstanding our many backslidings.

Resolved, That we hereby tender to the brethren of the New York and Pennsylvania Conferences, and especially to the church at Rome, N. Y., our sincere thanks for the cordial reception extended by them to this Conference, and for their generous hospitality while we have been with them.

A vote of thanks was also extended to the railroads that granted the delegates favors in coming to the Conference.

Eld. R. F. Andrews invited the General Conference to hold its next annual session in Illinois, and Elds. H. A. St. John of Ohio and C. F. Washburn of Iowa extended the same invitation, offering the Conference the hospitalities of their respective States.

On motion, the Conference adjourned.

A. B. OYEN, Sec. GEO. I. BUTLER, Pres.

—Mr. Spurgeon recently made this remark: "Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church you do not hear of them. They do not come near it; it is too warm. I never saw a fly alight on a red-hot plate."

—Mountains of gold would not seduce some men: yet flattery would break them down.

but rather to encourage it all we could. We did have an anxious desire, however, to help the people to see that consecration implied a life of labor, a life of toil. This was made prominent all through the meeting. Sabbath morning, Bro. Olsen had great freedom in setting this subject clearly before the brethren. Consecration is not a sponge-like religion that absorbs everything into itself, and gives nothing out. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is precious. Every Christian should enjoy that rest and peace 'that passeth all understanding.' And we have no confidence in that experience that lives in a continual state of condemnation. But Christ does not stop by giving his followers "rest" or "peace" only. It is not simply to feel happy and contented; that is not all; but he says, "Take my yoke upon you, and learn of me." The faithful ox submits his neck to the yoke, not that he may feel happy, but to labor and toil for his master. The yoke is an instrument of labor, and the yoke of Christ is no less so than any other. "Consecration" implies tired feet and weary hands, aching heart and throbbing brow. It implies, in our present work, an application of all those means we have at hand to get the light of the third angel's message before the world. It implies a canvassing of the cities, villages, and country with our books, papers, and tracts, and by every possible means to enlighten the world of its coming doom. This is the kind of consecration that Christ had, and Noah, and Moses, and Paul, and all the worthies of old. May the Lord fill the hearts of the dear brethren and sisters of Kansas full to overflowing with it.

We think it is not too much to say that our labors were appreciated by all, and that the Spirit of the Lord helped us. In some respects, the meeting was conducted differently from most of our meetings. There was an "altar service," as it was termed, every day, in which sinners and backsliders were invited forward, and labored with, and prayed for. Then whenever an opportunity offered, and on one or two occasions an hour was given, brethren and sisters who felt a burden to do this work, would take a little company, of two to twenty or more, and go into the grove, and there labor for those who were trying to get into the light, and to know for themselves that God had accepted them. This was not done by the ministers only, but a score of brethren and sisters would do this. They were thus gaining a valuable experience in personal labor for themselves, and doing great good to others. By this kind of labor, almost every one who came and staid through the meeting made a start in the service of Christ, and the labor was not only to get them to start, but to get them to that point where they had faith to believe that God had accepted them. We saw nothing but good results from this kind of labor. There was nothing that looked toward fanaticism or excitement, but a sober, serious laboring for God and for souls. And we were impressed that if we could have more of this personal labor bestowed at our camp-meetings, not by ministers only, but by scores of brethren and sisters, much more good could be done than often is done. But this requires devotion, consecration; we must not only talk to sinners of the love of Christ, but we must talk to them in the love of Christ.

I should think the past year had been a prosperous one for the Conference. About \$1,500 more tithes were paid than had ever been paid in one year before, making about \$4,500 for last year. There was raised in pledges \$1,050 on a reserve fund, which their T. and M. society needs. The society should raise it to \$2,500 or \$3,000 the coming year. A spirit of harmony and union seems to prevail in the Conference,

among the ministers and people, and we see no reason why the Conference may not prosper. Bro. F. A. Barton baptized sixteen at this meeting. Nearly all of the preaching was done by Bro. Olsen and myself. Our parting meeting Tuesday morning was a good one. Nearly all staid till the close, and most of the tents were taken down at once. The people returned home, thankful to God for his goodness and mercy, and more determined to labor in his cause than before. May God greatly bless the Kansas Conference.

E. W. FARNSWORTH.

TEST THAT ARGUMENT.

WHEN you think you have discovered a good argument against keeping the Sabbath of the ten commandments, because that law has been abolished, try it on the other nine. If it holds good, releasing you from obligation to refrain from killing, stealing, etc., doubtless you are released from obligation to keep the Sabbath.

If you think you need not keep the Sabbath, because it is not commanded in the New Testament, whence arises your obligation to keep the first day of the week, which is commanded neither in the New nor in the Old?

I recently saw a tract opposing the Sabbath of the Lord, the leading and most emphatic objection of which was that the Scriptures do not inform us that the Sabbath is a memorial of the creation. See Gen. 2:3; Ex. 20:11. But the writer found evidence in Deut. 5:15, upon which he asserted most positively that the Sabbath was instituted as a memorial of the deliverance from Egypt. This text makes no such assertion. Therefore, if his mode of argument is good, his conclusion is false. Gen. 2:3 and Ex. 20:11, tell us why the Sabbath was blessed and sanctified; *i. e.*, why it was *instituted*; while Deut. 5:15 gives those who were delivered from bondage in Egypt an additional reason why they should *keep* it. See Deut. 24:17, 18.

The writer forgot to try his argument on the first day of the week. That is observed as a memorial of the resurrection of Christ on that day; but where in the Scriptures is the testimony that its observance is a memorial of the resurrection, or that it was ever set apart to be observed at all? If the opponents of the truth would test their arguments, they would hardly have the audacity to use them.

R. F. C.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE S. D. A. CHURCH MANUAL.

PREFACE.

RELATIVELY speaking, S. D. Adventists are a young denomination. In the outset they were few in numbers, poor in this world's goods, and unorganized. For a number of years subsequently to their rise, they had no church buildings and no legal associations for holding and controlling church property. Under these circumstances, of course there was but little need of a Church Manual. Within the past few years, however, the condition of things has changed materially. S. D. Adventist churches have sprung up, not only in a majority of the States of this Union, but they have also come into being in Great Britain, Switzerland, Norway, Sweden, Italy, and Denmark, across the ocean. In all of these localities there are at the present time regularly organized churches, while in this country, State Conferences, Sabbath-school associations, missionary societies, publishing associations, legal societies for holding church property, etc., are constantly being originated.

It is of course very important that the business transacted by these various churches, Conferences,

and associations, should be legally and properly done. Furthermore, new churches are constantly being organized, members received into or expelled from old ones, deacons and elders are being elected and ordained, the ordinances celebrated, marriages solemnized, funerals conducted, and, in fine, the business which ordinarily pertains to a large religious denomination is rapidly increasing upon our hands. Notwithstanding these facts, many of our preachers, church officers, and workers generally, have had but little experience in the management of church matters. All these, therefore, deeply feel the necessity of something in the form of a Church Manual, which shall contain a few simple rules to guide them in the discharge of their various duties. It is to meet the wants of such that this book is put forth.

While it is true, however, that the Manual is designed especially for the ministers and church officers, there is in it very much which will be of great service to lay members of the churches. Among other things which will be found in this work, it has been thought best to insert a statement of the fundamental principles held by S. D. Adventists. This insertion has been made in order that those who desire to become acquainted with the views of our denomination can have an opportunity to do so under the most favorable circumstances. Should they rely altogether on the statements of individuals in such matters, they would be in danger of being misled; whereas, when they have access to a document such as the one in question, they will feel assured that they can rely upon its statements as being both correct and authentic. It should be understood, however, that while the statement of our fundamental principles expresses in a fitting manner the opinions which are generally entertained by our people, it should never be regarded as a cast-iron creed to be enforced in all of its minor details upon the members of the S. D. Adventist church.

What has been said above in regard to the fundamental principles, will apply with equal force to the other portions of this Manual. The directions which it contains for the transaction of business matters should not be regarded as invariable under all circumstances, but rather as suggestions simply, which are offered for the assistance of those who feel that they have need of aid, and are not unwilling to accept the counsel of others.

With these words of explanation, the Church Manual is sent forth, accompanied with the earnest prayers of those who have been engaged in its compilation, that it may, under the blessing of God, prove to be of great service to our denomination, and the cause of God at large.

THE CHURCH MANUAL.

THE TERM "CHURCH" DEFINED.

A Christian church is an assembly of persons who believe in the religion of the Lord Jesus Christ, and who have voluntarily associated themselves together for the purpose of maintaining his worship. When fully organized, it consists of the body of the church, or laity, and the proper officers,—an elder, a deacon, a clerk, and a treasurer. Where the church is sufficiently large to render such a course necessary, it is customary to increase the number of elders and deacons sufficiently to meet the demands of the case. The offices of clerk and treasurer are not mentioned in the Scriptures, but it is quite evident that something answering to them must have existed in the early church.

The Greek word for church is *ἐκκλησία*. It means "called out" or "selected out," and is therefore properly applied to God's people because they are selected or called out of the world. John 15:19.

THE REASONS FOR ORGANIZING CHURCHES.

S. D. Adventists believe in church organization. There are many good reasons which might be of

ferred in support of their views on this point. We find, for example, that order is necessary to success in every enterprise. Our government could not be carried on without thorough organization. Again: What could an army, a school, or indeed any company of men accomplish without organization? It is evident at a glance that without order they would very soon find themselves in hopeless confusion. So too with the church of Christ. Without organization they would be completely paralyzed in their efforts to do good. But as God is in the highest degree desirous that his church should be placed in the best condition possible for effective work, it is fairly to be presumed that he is favorable to complete organization on their part.

An experience of a quarter of a century has demonstrated the fact that those persons in the ranks of S. D. Adventists who have stubbornly opposed organization, have only been elements of weakness in the body. They have never accomplished anything in the work themselves, and have only brought confusion and distraction among those who have been disposed to work. On the other hand, all the strength and efficiency of the cause have rested with those who have believed in and maintained order and organization.

We frequently find a church organization necessary to save the cause from reproach. When organized, we can show whom we do and whom we do not fellowship. Whenever a person becomes disorderly, or pursues a disgraceful course in any particular, the church can publish to the world their disapproval of his conduct, by publicly withdrawing from him the hand of fellowship. Without organization, the church would be deprived of this most desirable means of vindicating itself from the charge of sympathizing with wrong doing.

Without organization, also, the church would have no protection against unworthy persons, who should persist in interfering with the management of its internal affairs, on the ground that they had a right so to do. Should you attempt to deal with them when you had no church organization, they would say, "Hands off; who gave you a right to dictate to us in such matters?" Under such circumstances, the church, acting as individuals, would be powerless. But if we have an organized church, such persons can be disposed of in a very satisfactory manner, and there are proper officers to see that it is done. Besides the considerations offered above, the matter of the ordinances of the Lord's house should be taken into account. No one who has not been properly ordained, is authorized to administer them. In such a work, elders and deacons are necessarily employed; but without organization, elders and deacons cannot be chosen and set apart to their proper offices.

Once more: Our worthy brethren frequently find it necessary to move from one locality to another, or to visit communities where S. D. Adventist churches are located. Under such circumstances, a letter of recommendation proves to be of great advantage to them, as well as a source of protection to the brethren among whom they are thrown. But without church organization, no such letter could be granted.

Thus it has been made clear by several considerations that the advantages offered by organization are very great. It is now time to look at the subject from the standpoint of the Scriptures. If we can show from them that churches were organized in apostolic times, there will be no necessity that this argument should be prolonged. By way of direct proof on this subject, we call attention to the following points:—

First, in Matt. 18:15-18, provision is made for the disposition of difficulties which might arise between individual believers. Directions are there given to the effect that when the other means prescribed shall fail to bring the offending brother

to the point of confession and restitution, his case is to be brought before the church for their consideration. It is there plainly stated also that "what they bind on earth shall be bound in Heaven, and what they loose on earth shall be loosed in Heaven." But this language proves two things: 1. That there is a Christian church which can act in a collective capacity; 2. That when properly acting in that capacity, its decisions are final both on earth and in Heaven. But the transaction of such business on the part of the church collectively, presupposes organization, and the existence of officers whose duty it is to lead the church up to the point of decision in particular cases, and to execute their will when that decision has been made. Thus we see that in the passage quoted, we have a full recognition on the part of the Saviour, of the fact that he designed to have his church thoroughly organized.

Secondly, for proof that the apostles carried out the plan of the Saviour as introduced above, see the following: 1 Cor. 12:28; Titus 1:5; Heb. 13:17. In these passages we learn, 1. That God has set some in the church possessed of certain gifts, such as apostles, prophets, pastors, teachers, etc.; 2. That Titus had been left in Crete to set things in order and to ordain elders in every church; 3. That there are certain ones who have ruling positions in the church. But how can apostles, and pastors, and leaders exist in a church where there is no distinction between its members? Again, how could Titus set things in order in Crete unless his authority were respected? and of what use would it be to ordain elders in every city if there were no occasion for such officers in the Christian church? Finally, if there are none who are to bear rule in the church of Christ, and to whom obedience is due, why should the apostle say in the last text quoted above, "Obey them which have the rule over you, and submit yourselves; for they watch for your souls as they that must give account"?

But finding, as we do from the foregoing, that the apostles were in the habit of raising up churches in different places, and that they took particular pains to send to them individuals to put things in order among them, and to appoint over them elders and deacons, we perceive that their practice was in harmony with the design of Christ as brought to view in Matt. 18:13-18; in other words, that it was their idea that the Christian church was intended to resemble a well-appointed army, led on by competent officers, rather than an undisciplined mob without leaders, and therefore incapable of accomplishing great deeds.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*Al Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

123.—WAS JOHN'S BAPTISM THE SAME AS OURS?

Is the baptism as now used by the church the same as the baptism that John baptized with in Jordan?

Ans. It is the same so far as the manner of its administration is concerned, but differs somewhat in its signification. The baptism of John betokened repentance and purification of life as a preparation for the reception of the Messiah, who was about to make his appearance. The baptism of the gospel is also an evidence of repentance and reformation, but it goes farther by enabling its recipients through its expressive symbolism to show their faith in the death and resurrection of the Lord, who has already come, and was crucified, and rose from the dead. Had not the gospel baptism differed somewhat from that of John in its signification, it would not have been necessary

that those who were baptized by John should be baptized again by the disciples of Christ. See Acts 19:3-5.

124.—DID MOSES WRITE THE TEN COMMANDMENTS?

Is there any evidence that Moses wrote the ten commandments in the record of Exodus, chapter 24?

J. B. T.

Ans. I think not. The 12th verse shows that God himself wrote the ten commandments originally upon the tables of stone. Ex. 32:15, 16, and Deut. 5:22. Moses wrote the book of the covenant which contained certain statutory provisions. See verses 3-7. It is not impossible that he copied the ten commandments into that book as furnishing the basis or conditions of the covenant. If so, he might be said to have written the commandments in the sense that he copied them from the tables into the book.

125.—CLOSE COMMUNION.

1. To whom should the communion be restricted?
2. Should the administrator stand or kneel in asking the blessing of God upon the bread and the wine?

J. H. C.

Ans. 1. To those whom we believe to be the true followers of the Lord Jesus Christ, their lives and works furnishing the criterion of judgment.

2. Perhaps it is immaterial, so long as the administrator acts in harmony with his own convictions in regard to the proper attitude in prayer. Kneeling, however, would seem to be the more proper attitude, as it betokens greater humility than the standing position does. Surely there is no occasion when humility would be more becoming in both heart and attitude than when we are handling the emblems of the broken body and spilled blood of Christ, and are reminded by their presence that it was our own sins which made the crucifixion of Christ necessary.

126.—THE UNJUST STEWARD.

Please give an explanation of Luke 16:9.

S. S.

Ans. The parable of the steward, like all other parables, was applicable only in part. Manifestly it was not the design of Christ to approve of the pride, or the laziness, or the dishonesty of the steward whose transactions he used to point a moral with. The lord spoken of in verse 8 is not the Lord Jesus Christ, but the lord whom the steward served. The Saviour shows that he did not endorse the course of the steward as strictly honest and worthy of commendation in all respects, since he styles him "the unjust steward." In the course pursued by the steward, there was a degree of what is called worldly wisdom. By the use of the property which he had in his hands the steward made for himself friends, who stood by him in time of need. You go, said Christ, and do likewise. That is, take the mammon of unrighteousness, or your worldly goods, and make such a use of it in this world as to make friends of God and Christ, and in the day of Judgment, when the property of every man will be utterly worthless, you shall be received into the everlasting habitations.

127.—THE KEYS OF HEAVEN.

1. What were the keys spoken of in Matt. 16:19, as having been given by the Lord to Peter?
2. Did he give Peter any more power than he did the other apostles?
3. What did Peter do with the keys at his death?

W. H. H.

Ans. 1. Keys are employed as a symbol of anything which unlocks, or opens the way into any place or thing. The keys therefore of the kingdom of Heaven would represent that which would secure admission into that place. Those keys the Saviour held by virtue of his own right as the proprietor of the place. In other words, it was his prerogative to admit into or reject from Heaven whomsoever he might wish to admit or reject. By giving Peter the keys, therefore, is signified the bestowal upon him of the ability to do likewise. Of course it is to be understood that the bestowment of this power upon Peter was like the bestowment of every other power upon any and every individual, conditioned upon the proper

they will feel it is nothing less than a grievous sin against God to be indifferent to the salvation of those for whom Christ died. To labor for this must be our principal business till probation shall close. The people responded to these sentiments, and we were happy to see a growing interest in this direction.

On Monday morning we presented before the friends of the cause the importance of our missionary work in its different phases. They seemed ready to help with their means. There was no urging nor pressing, but such as wished to give to the European and English missions, and to the International Tract and Missionary Society, to replenish these funds, were asked to rise and state the amount. In as short a time as the names could be written by three persons, upward of fourteen hundred dollars was subscribed for these objects, the amount being about equally divided among the three enterprises. One brother in this Conference had subscribed one thousand dollars for our missions last winter, which would raise the amount pledged for these purposes by the Pennsylvania Conference the present year to upward of twenty-four hundred dollars. If our brethren generally will take hold and help in this manner, these important funds will soon be replenished. An excellent feeling prevailed, and the hearts of the people were tender; it seemed good to be there.

We were obliged to leave before the meeting closed, to hurry on to Western appointments. Perhaps others will give further particulars. This meeting closed the relation of Eld. Whitney with the New York and Pennsylvania Conferences. Our dear brother, who sails the 28th of June to engage in the work in Europe, will be greatly missed by his many friends in these Conferences. We are glad to see the spirit of cheerful sacrifice on the part of the brethren, though it was very evident that it was a sad experience to them, and though it brought tears from many eyes. But there was no murmuring nor complaining. They seem willing to suffer this loss if the general interests of the cause can be advanced. The young men who have now the burden of officially caring for this Conference, will need the help of God. The counsel and experience of Bro. Whitney, and his business management, will be greatly missed. May God bless these two Conferences, and may the work not be hindered by the departure of Bro. Whitney. GEO. I. BUTLER.

THE WAYS AND WORKS OF GOD HARMONIOUS.

THE ways of God are perfect; they need no mending. "The law of the Lord is perfect." That which is perfect cannot be improved; hence no revision ever was, or ever will be, necessary. "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119.

The primary law of God—the moral law—and all the principles of his dealings with mankind have been the same from the very beginning. His plan of operation has not been improved, because his wisdom cannot be improved. It is true that when sin is disposed of, so that it exists no longer, he has promised to make all things new; but that relates to our earth, which now lies under the curse on account of sin; and this is in accordance with all his operations from the beginning. The time has never been, in the working out of his plan, that he has abandoned one principle of action, changed one precept of his primary law, or laid these all aside in order to begin anew. Yet people talk as though they thought that God had demolished all the past, and started out under a new plan of operation, with a new law to supersede the old; and they quote

this text: "Old things are passed away; behold, all things are become new."

But this declaration is suspended upon an *if*,—"if any man be in Christ." The change is all in him; "he is a new creature;" his old life of sin is passed away, and he enters upon a new life,—a life of obedience to the law of God. This is all that the text teaches. The apostle did not teach that if a man be in Christ, to him the law of God is abolished. If he did, what is the case of the man who is not in Christ? Is the old law abolished to him also? or is he still bound to keep it?

God says, "I change not;" and every consistent believer in the God of the Bible must perceive that God ever acts upon the same principles,—that the law by which he governs mankind is always the same, and consequently that the very same acts that were sins at any one time, are sins at all times. No old principle, nor precept of moral law, has been abolished or changed, and no new principle has been introduced.

All the ways of God are harmonious. His plan goes constantly forward. He does not pull down to build greater. He does not improve upon the original plan; for that was perfect, and therefore cannot be improved. The Father and the Son have ever been one. The law of the one is the law of the other. There has been no change in the administration. The Son has not superseded the Father; neither has the New Testament superseded the Old; but there is harmony throughout. The whole building of God is upon one foundation,—a foundation which was laid in the beginning, and a foundation which never has, and never will be, removed. Those who build their hopes upon this foundation will build securely. Those who build upon any other, will find that the storms and floods which are about to come will sweep them away. Let all be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Those who hear and do the sayings of Christ, as set forth in the sermon upon the Mount, build upon the rock; those who do them not, build upon the sand. Soon every one's work will be tested.

R. F. COTTRELL.

TEXAS CAMP-MEETING.

"LET all things be done decently and in order." "Be diligent in business." "Have a place for everything, and everything in its place." These are mottoes which we as Texans may disregard by suffering the consequence,—perpetual trouble. But as Christians we have no license whatever to disregard or forget them in anything we do. At home, on the farm, in the workshop, in the office, in the store, or wherever we go, and whatever we do, they must be heeded, both for the establishment and the maintenance of peace, good will, and respect.

But if this is necessary in all these smaller walks of life, how much more so when we as a people congregate in large numbers and in a strange place, to stay a week or two, for the twofold purpose of getting our own spiritual strength renewed, and of letting our light shine to those around us. Then and there we should take care that we are right, and practice the truth not only in particulars, but in the whole as nearly as possible, lest the light that is within us be darkness. Luke 11:33-36.

When the bell tolls, and we see the visitors gather in and listen attentively to the preaching of the word, our faces are illuminated, and our hearts beat with hope that some one has received an impression that will last through eternity. How carefully should we then heed the above injunctions, lest we perchance kill the good impression just made on ourselves, our brethren, and the visitors! All, I trust, can readily see this.

But to have everything done in order, some one must be appointed to establish and keep order, for that which is everybody's business is nobody's business in particular; and to have everything in its place, some one must have a right to assign a place for everything. As it has fallen to my lot to do this, by being appointed superintendent of the camp-ground, I feel anxious to have the above injunctions carried out in everything this year, as far as my knowledge and ability go. But in order to do it, I must have the help and co-operation of every one of our people attending the meeting.

I desire to know, 1. How many and what size of tents each company or family is going to bring, to enable me to lay my plan of the ground; 2. How many are coming without any tent; for we must know this in order to secure them a place without having their wagons in among the tents; 3. How many are coming without tents and other fixtures wherewith to take care of themselves. I hope none will do this except those who cannot come otherwise. Let none of this class stay away, thinking that they will have to go to a hotel. We will find places of entertainment for all such on the ground, at a trifling price, and even free if necessary. 4. I want to know how many teams will be there, in order that room and forage may be had for all, with some degree of certainty of having neither too much nor too little on hand. All these questions demand an immediate answer. Write me at once by postal card or otherwise.

On arrival, every one should come to me to ascertain where to put their tent and team. The latter should be kept in the same place during the entire stay on the ground, in order to avoid the trouble and confusion we have hitherto had in this direction. Will all please remember this? If those coming by rail will inform me of the time of their arrival, especially those who need help, I will try to have some one meet them at the depot. Please remember that all questions concerning the camp-ground will be promptly answered by the superintendent at his tent.

As this programme is expected to be carried out promptly, let all preserve this article for future reference. My address, till July 1, will be Gatesville, Coryell Co., Texas. A. W. JENSON.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE NAME.

As the result of the great Romish apostasy, a large number of sects have sprung up in the Christian church. These sects differ more or less in matters of faith, and it becomes necessary, by way of distinction, that each should have its particular appellation. Not a little controversy has arisen, therefore, over the question of church names. Some have insisted that no denomination should be called by any other title than one which can be found in the Bible.

Practically speaking, such a view is a denial altogether of the propriety of distinguishing the different sects from one another, by allowing them to adopt for themselves specific names. This will become apparent when we recall the fact that there are in all at the present time about seven hundred of these sects, a number so large that it would be impossible to find a strictly Bible name for each one of them. Acting, therefore, as it seems to us, in harmony with the dictates of common sense, different branches of the great Christian family have either selected for themselves certain distinguishing appellations, or accepted

such as others have applied to them. These appellations have generally been chosen as being expressive of some peculiar point of faith held by those to whom they are given. Baptists, for example, are called by their present name because of the particular stress which they place upon immersion as the only Bible form of baptism. Presbyterians, on the other hand, are called such because they believe in the government of the church by "presbyters." When these names are employed, we know immediately to what class of Christians reference is made.

When, however, persons take to themselves such general titles as "Christians," or "Disciples of Christ," the mind becomes confused, and a moment's thought is necessary to determine whether the speaker or writer is alluding to a particular sect, or to the Christian church at large. To avoid this difficulty, some are in the habit of giving the long sound to the first "i" in the word "Christian" when applying it to the denomination called by that name. To us such a shift seems like a practical acknowledgment of the impropriety of the appropriation of a general term by a particular class.

Furthermore, those who insist upon applying to a particular sect the name "Christian," render themselves liable to the charge of exclusiveness, since their use of the term would seem to imply that the denomination designated by the same comprises all the Christians in the world. What is said above in regard to the name "Christian," would apply equally well to that of "Disciples of Christ." So long as it is conceded that all believers are the disciples of Christ, there is manifest impropriety in applying that term to any one denomination as a distinguishing title. Should it be replied that it is not the intention of "Christians" or "Disciples," so called, to employ the names in question as denominational titles, we answer that, practically speaking, it invariably results in such a use of them, not only by the preachers and writers of those denominations, but also by the public at large.

That the fear of offending God by accepting, as denominational names, titles which are not found in the Scriptures, is altogether uncalled for, may be demonstrated in a few words. Take, for example, the name "Christians," which has been applied to the followers of Jesus since the first century of the Christian era. There can be but little doubt that it was given to the church of Christ in the outset by unbelievers. In Acts 11:26 we read, "The disciples were called Christians first in Antioch." From the very form of the expression employed in the foregoing text, we receive the idea that the title was one applied by those outside of the church. Mark you, it is not said that the disciples first called themselves Christians at Antioch, but that they were first called Christians in that place. Had the Holy Spirit expressed the will of God in the matter through some special revelation, that fact, no doubt, would have been recorded. Again, as the church at Antioch was much inferior to that at Jerusalem, it is hardly to be supposed that the former would have taken so important a step as that of giving a name to the whole sect of Christians, without consulting the latter. As there is no mention, therefore, of such a consultation, it is but natural to suppose that unbelievers applied the term "Christians" in the first place to the disciples at Antioch, and that the custom of calling them by that name became general, and that the title was at last accepted by the Christians themselves.

By way of showing still more fully that God is not so particular as some have imagined him to be in regard to the name which his people bear, attention is called to the circumstance that many different appellations are given to them in the Scriptures. A few illustrations will suffice on this

point: In Gen. 6:2 they are styled "the sons of God;" in Hosea 11:1, Israel; in Num. 24:17, Jacob; in Ex. 1, Hebrews; in Jer. 31:31, Judah; in Rom. 2:28, 29, and Rev. 3:9, Jews; in Acts 21:16, disciples; in Matt. 16:18, the church; in Acts 11:26, Christians; in Acts 24:5, Nazarenes; in Acts 20:28, church of God; in Rom. 16:16, church of Christ; in 1 Cor. 14:33, church of the saints; in Heb. 12:23, church of the first-born. It is unnecessary to extend the list further, as it is already sufficiently large to show that God has never been particular in regard to the name by which his people should be called.

Our own denomination, feeling the force of such considerations as have been offered above in favor of denominational names, have selected for themselves that of "Seventh-day Adventists." That title not only distinguishes them from any and all of the older Christian denominations, but it singles them out also from other classes of Adventists, with whom they differ on important points of faith. It was, of course, not without much debate that they were enabled to unite upon a name. The discussion which arose over this question, however, came to an end long since, and the denomination are at the present time quite generally united in their acceptance of the name which was finally chosen. It is not pretentious in its character, neither does it contain an implied doubt in regard to the integrity and sincerity of other orders of believers. In it are set forth conspicuously the two prominent points of our faith; viz, the Sabbath and the advent. In fine, it answers every purpose for which names are given to particular denominations. May the people who bear it answer as fully the purpose for which they have been raised up, as it does that for which it was originally applied to them.

WHEN AND WHERE CHURCHES SHOULD BE ORGANIZED.

A church should never be organized in any place, until those having the matter in charge feel assured that the organization will be permanent. In judging of this matter, the minister should take into account not only the numbers of the class who wish to be organized into a church, but also the character of the persons with whom he has to deal, as well as that of the community in which they reside. If the men and women who have embraced the faith possess real moral worth, and are sufficient in number for that purpose, they should be organized into a church; but when they seem so far to lack integrity and solidity of character, as to render it probable that they would be easily turned away from the truth, it is best to delay organization until they have been tested for a while. Such a course would be especially commendable in localities where there is but little prospect that many would embrace the truth in the near future.

Another matter which should be taken into the account, is that of the location of the Sabbath-keeping families with reference to one another. If they are so widely scattered that it would be impossible for a number of them sufficiently large for meeting purposes to come together regularly, it would not be advisable to give them a church organization. If, however, there are a few who live so near to one another that they could assemble frequently for worship, those living at a greater distance could unite with them, even though it would not be possible for them to be present at each Sabbath service. It has sometimes occurred that as few as five persons, meeting all the conditions spoken of above, have been organized into a church. As a rule, however, it is desirable that there should be as many as eight or ten Sabbath-keeping Adventists, conveniently located for such a purpose, before that step is taken. When that number can be found who are of the right stamp,

and who have among them proper persons to act as church officers, it is better that they should have a church organization of their own, than that they should belong to one from which they are separated by long distances. This is true for several reasons. In the first place, they will attend worship more frequently when the service is held near their own home. In the second place, the burden of the work will rest upon them more fully than it would when located at a great distance from the church to which they belong. In the third place, they can invite their neighbors to meet with them, thereby securing to them the benefits of worship, and an opportunity to become acquainted with our views. In the fourth place, it will enable them to participate regularly in the ordinances of the Lord's house.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*At Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

129.—THE ORGANIZATION OF THE CHURCH.

1. What constitutes a regularly organized S. D. A. church?
2. What is the process by which such a church is organized?
3. Are old members of the church allowed to use tobacco? m.

Ans. 1. A body of S. D. Adventist believers united together under a church covenant, and led by the usual church officers, such as elders and deacons.

2. A full account of the process of organization will be published in the REVIEW very soon, in the form of a Church Manual.

3. It is very seldom that users of tobacco have been admitted into S. D. Adventist churches. In fact, this should never be done except in extraordinary cases, and after the giving of a solemn pledge on the part of the individuals that they will from that point lay aside the practice. Members who have been in the church for years, and still persist in the filthy and hurtful practice of tobacco-using, should be dealt with carefully but resolutely; as otherwise there would be no consistency in compelling those who have recently come to the faith to abstain from the use of tobacco.

130.—PATENT RIGHTS.

1. Would it be wrong for a Sabbath-keeper to take out a patent for an invention of his own?
2. What is the difference between a patent-right and a copy-right, morally speaking? C. R. B.

Ans. 1. Not if the article is really worthy of a patent. The mischief which arises from patent rights proceeds generally from two causes, which are as follows: (1.) The temptation to misrepresent the value of the patent itself, and the amount of money which could be realized by its sale in a given territory, is so strong that very few men can resist its power. Many are swept along by it until they reach a point where they lose all claim to a reputation for even common honesty. As a consequence, patent-right men are generally regarded with suspicion by the community. (2.) The patent-right business offers such a tempting field for the acquisition of a large amount of money in a brief space of time, that those who enter it are so fully carried away with the idea of becoming rich, and their minds are so completely occupied with plans for pushing the sale either of territory or the patented articles themselves, that they lose all interest in spiritual things, and almost invariably backslide from God sooner or later.

2. Practically there is no difference. One is taken out to protect the inventor of a given article from those who would appropriate the same to their own use and benefit without compensating the inventor, and the other is designed to protect the writer of a book from a similar course on the part of those who would publish and sell a given

attainable, but it is not more than attainable. Salvation is possible, but it is not more than possible. The man in the parable secured the hidden treasure only by selling all that he had. A religion that is not worth more than worldly possessions and enjoyments, is not worth anything. Judging from the general experience of mankind, as well as from lessons and cautions found in the Bible, true religion is hard to get, and hard to keep. By most people it is procrastinated, evaded, shunned, and finally rejected. By many that professedly accept it, it is permitted to leak out of their hearts. The few that persevere to the end, willingly suffer the loss of all things for its excellency. The gospel was introduced by laying the axe at the root of the tree. By all means let the teachers of religion keep it there.

ALBERT STONE.

THE PENNSYLVANIA CAMP-MEETING.

Forty-five family tents neatly pitched in a circle, inside of which were two forty-foot tents, and a large tent for preaching, comprised the camp of worshipers at this meeting. There were probably upward of three hundred of our people in attendance. At the evening services, nearly as many more from the city came upon the ground. Until Friday, the weather was cold and stormy, making it quite disagreeable to be in camp. During the remainder of the meeting the weather was quite fine, with the exception of a part of Sunday, when it rained a little.

At first, some indifference seemed to be manifested by the people, but the Spirit of the Lord evidently came into the meeting on the Sabbath, when the majority of the people confessed their backslidings, and vowed to faithfully serve the Lord in the future. From this point the interest deepened until the meetings closed, many manifesting anxiety to assist in the advancement of the cause. We trust that the deep searching of heart seen on the ground during the meetings may continue through all the future, till the Lord shall come.

It was much regretted that Bro. Butler's health would not permit him to labor as usual at this meeting. It was undoubtedly a great loss to all in attendance. He left the ground on Monday afternoon for the Western camp-meetings, by way of Battle Creek. We hope the prayers of God's people everywhere may ascend in behalf of the worn servants in the cause, who bear so many and heavy burdens.

Monday morning, the wants of our foreign missions were presented, also the condition and wants of the International T. and M. Society. The brethren immediately responded by pledging something over \$1,300. Before the meeting closed, however, others added to this until the sum of \$1,800 was reached, which was nearly equally divided among the European and English missions and the International T. and M. Society. A note given by one of the brethren just prior to the meeting, for the sum of \$1,000, to be applied on the European Mission, made a nice donation of \$2,800 from this Conference to the several enterprises.

The liberality of these brethren toward the cause of God is by far a more eloquent expression of their love for the work, and of their faith in the third angel's message, than a multitude of fair words; and if our brethren everywhere could only be made to fully realize the nearness of the approaching consummation, they would prize the work of God more highly, and regard of less consequence the things of the world.

The closing meeting, Tuesday morning, was a very solemn one indeed. The fact that it was the last meeting in that Conference at which Bro. Whitney would be present before leaving for Europe, and the thought that his labors and words

of counsel were about to be withdrawn, drew forth from many, expressions of regret that were touching in the extreme. We truly sympathized with them, and only wished that the memory of that parting hour could ever linger with them, to stimulate to action the powers of their being in the service of their Master.

We were glad to be at the meeting. The change we experienced by dropping our regular routine of labor for one week, to meet with the brethren in camp, was a source of much encouragement to us. We hope to engage with greater earnestness in the work before us, for having had the privilege. May the Lord still attend the work in the Pennsylvania Conference, to prosper it until the sheaves are all gathered in.

J. O. CORLISS.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE COURSE TO BE PURSUED IN ORGANIZING A CHURCH.

The organization of a church is a work of great importance and solemnity. It should never be undertaken except when the circumstances are as favorable as they can possibly be made. A mistake at this point in the history of a church, might seriously impair, if not utterly ruin, its usefulness for all time to come. In view of this fact, it has been decided that no church should ever be organized until the counsel of the State Conference committee is sought and obtained. For the same reason also, it has been determined that none but a regularly ordained minister is competent to perform this work.

When the arrangements for the organization are all perfected, great pains should be taken to notify all who are interested in the matter, as to when and where it will take place.

Following the example of Christ and the apostles, who seldom entered upon any important undertaking without first engaging in fasting and prayer, a day should be set apart for that purpose just before the organization of the church. Luke 6:12, 13; Acts 13:1-3.

The day for the organization having been reached, the following order of business should be carefully carried out:—

1. Let the meeting be opened with singing and prayer.
2. Elect a competent person to act as secretary of the meeting.
3. Let the minister explain the objects to be gained by organization, and the character which those must possess who are qualified to enter into the same.
4. Then let the names of those who wish to enter into church relationship be obtained in writing.
5. Let the names be publicly read, an opportunity being given in the meantime for all to object to any one named, should they think him unfit for church membership.

6. Should objections be offered to any one, let the individual objected to stand on one side until the objections raised are duly considered and disposed of.

7. At this point let the minister read the following church covenant:—

We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, and covenanting together to keep the commandments of God and the faith of Jesus.

8. Let the minister request all of those who at this point of the proceedings are found to be in harmony with one another, and are ready to adopt the church covenant, to rise.

9. Then let the minister carefully question those

who have arisen to signify their adoption of the church covenant, for the purpose of determining whether they give evidence of genuine conversion. In case he shall find that any one had offered himself who had not experienced a change of heart, or did not fully comprehend the nature of the step which he was about to take in uniting with the church, he should request that individual to postpone connecting himself with the same until such time as he shall be able to do so in a satisfactory manner.

10. Let all of the members who have adopted the covenant by a rising vote, sign the same with their own hands, unless they should request some one else to sign their names for them.

When all the steps mentioned above have been properly taken, the church will be fully organized, with the exception of the election and ordination of its officers. At that point therefore, it will be in the highest degree appropriate for all the members to bow down and unite with the minister in offering an earnest prayer to God that his blessing may rest upon it, and that his Spirit may guide its members in paths of usefulness and holiness.

Should there be any of the members of the church who have never been immersed, the administration of baptism should be attended to, if possible immediately after the organization of the church is completed. It is also very desirable that the church should engage in celebrating the ordinances of the Lord's supper and feet-washing before the minister takes his departure from the community where the church has been organized, as this would afford him an opportunity to instruct them as to the proper manner in which this should be done.

OFFICERS OF THE CHURCH.

The officers of the Christian church may be divided into two classes; *i. e.*, general and local officers. The former are those whose authority is to be recognized by the church everywhere. The latter can only act in their respective capacities over the local districts or churches which have been placed under their charge. Again; these two classes differ in the circumstance that the first are qualified for their work by an endowment of the Holy Spirit in such large measure that they may be said to speak or act by inspiration, while the latter, though aided to a certain extent by the same Spirit, are nevertheless necessarily guided to a very large degree by their own unaided judgment.

A list of the officers which belonged to the Christian church in the first century, would run as follows: 1. Apostles; 2. Prophets; 3. Evangelists; 4. Pastors; 5. Teachers; 6. Helps; 7. Elders; 8. Deacons; 9. Deaconesses.

That the above list comprises none but officers who are found in the Christian church originally, and that they are enumerated in the order in which they were regarded in point of dignity, the following texts will demonstrate: Eph. 4:11; Cor. 12:28; Luke 6:13; Acts 21:8; 1 Tim. 4:5; Acts 14:23; 15:2, 4, 6; Phil. 1:1; 1 Tim. 3:1, 2; Acts 6:1-7; 1 Tim. 3:8-13; Rom. 16:1; 1 Tim. 3:11.

There is no particular mention in the New Testament of such officers as church clerks and treasurers. Experience has shown, however, that they are very useful. Indeed they are so necessary at the present day that it is fairly to be presumed that officers answering to them must have existed in the early church. The latter officers, together with the elders and deacons, comprise those usually elected by a local church. Where the church is very large, however, one or more deaconesses are sometimes chosen. (See Deaconesses farther on.)

In the list of church officers given above, no mention is made of bishops and presbyters. Their

names are omitted because they are but other appellations for those who, in the New Testament, are commonly called elders. (See under Duties of Officers.)

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

133.—THEY THAT SANCTIFY IN THE GARDENS.

Please give an exposition of Isaiah 66:17.

F. N.

ANS. Isaiah 66:17 contains a denunciation of the divine wrath upon those who engaged in idolatrous worship in the days of Isaiah, and indulged in the eating of swine's flesh and other things which were declared to be unclean by the law of Moses. It is not certain that the offenses specified in the text would be regarded in the same light at the present time, so far as they relate to the eating of unclean animals. The Mosaic law is now repealed in these particulars, and we are left to determine questions relating to diet by the laws of health, unless the general directions given by the Lord to Noah in such matters shall be regarded as still binding from the fact that they antedate the ceremonial law. If, however, men will insist upon eating pork at the present time, when the presence of trichinae has become so general in swine, it is doubtful whether they would desist even though the Scriptures contained an explicit prohibition of its use.

134.—CLAIMS OF THE AGE-TO-COME ADVOCATES.

1. Are there any grounds for the claim that Rev. 20:5 is an interpolation?
2. Does Ezekiel 6:53-55 favor the idea of probation in a future age?

W. S.

ANS. 1. There are none. The passage is inserted in the new version, thus proving that the fifty-two scholars who made that translation had no doubt about the genuineness of the passage.

2. In no way. By commencing to read at verse 50, you will perceive that the prophet was comparing the criminality of the Jews and the Sodomites. He shows that the sins of the former were greater than those of the latter. He then goes on to state that when the captivity of the Sodomites should be restored, then that of the Jews would be restored. But the Jews well understood that the captivity of Sodom never would be restored; and they therefore saw from the language of the prophet that their own chances under the then existing circumstances were no better than those of the Sodomites; in other words, that God would never restore them back to Jerusalem until they should repent and reform. This they did, and they were consequently brought back to their native city at last; but if the interpretation of the Age-to-Come advocates were correct, then the captivity of Sodom and Samaria should have been restored at the same time with that of Jerusalem,—a thing which was not true.

135.—THE ASCENSION OF THE SAINTS.

1. When did the saints who arose with Christ ascend up on high?
2. Please give an exegesis of Heb. 6:4-6.

L. W.

ANS. 1. At the end of the forty days, or at the same time that Christ ascended finally to the Father. See Eph. 4:8, with marginal reading.

2. The falling away in Heb. 6:4-6, does not refer to the commission of a single sin, or even any given number of sins; but rather to that deliberate abandonment of one's self to the working of iniquity, which finally results in the casting off of the individual, and the final withdrawal from him of the Holy Spirit, his case being in some respects similar to that of one who has committed the unpardonable sin. Peter sinned, and was forgiven

more than once. John, in speaking of Christians, says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1, 2. But if Christians can sin and be forgiven, then, as stated above, Heb. 6:4-6 must relate to final and hopeless apostasy.

136.—THE SONS OF GOD.

Who are the sons of God mentioned in Job 38:7?

L. O. M.

ANS. The good angels.

137.—THE SPEAKING OF WOMEN IN THE CHURCHES.

Will you please give the meaning of 1 Cor. 14:34?

L. F.

ANS. A difficult thing to do to my own satisfaction. It is certain, however, that the apostle does not mean to prohibit altogether the speaking of women in the public congregation, since in 1 Cor. 11:5 he prescribes certain rules which should govern them in the matter of dress, while thus speaking.

There are two explanations which might be given,—first, that the apostle had reference to questioning and disputing with the men publicly, on questions of conscience and doctrine (14:35); secondly, that the apostle prescribed this stringent rule for the Corinthian church because the Greeks permitted none but the lower order of women to speak in their assemblies; consequently, had the Christian women of Corinth departed from the public standard of taste in that matter, they would have prejudiced the interests of Christianity itself.

If the latter view be correct, then of course the restrictions of the apostle would not apply to countries where the speaking of women in public is not regarded as objectionable.

138.—PETER'S WRONG.

1. What was the wrong in Gal. 2:11 for which Paul blamed Peter?
2. On what ground can you justify Paul for his circumcision of Timothy?
3. What is the "coming of the Son of man," referred to in Matt. 10:23?

F. K.

1. A lack of moral courage. When acting upon his own judgment, he ate with the Gentiles; but when certain ones came down from Jerusalem, for fear of them, he refused to do that any longer.

2. Circumcision was nothing, and uncircumcision was nothing (1 Cor. 7:19), that is, it was a matter of indifference, ordinarily speaking, whether or not the man was circumcised. As a matter of policy, therefore, Paul caused Timothy to be circumcised, that he might find access to the Jews, and thereby have an opportunity to communicate to them the doctrines of Christianity. Those doctrines once communicated, their false views of circumcision could be corrected.

3. It is difficult to decide. I do not think that, as some claim, it refers either to the resurrection or the destruction of Jerusalem, or the second advent. It is not impossible that it may relate to visits which the Lord himself intended to make to the cities of Judea, about the time that the disciples were making their missionary tour through the cities spoken of in the connection.

—When our thoughts are born,
Though they be good and humble, one should mind
How they are reared, or some will go astray.

—Ingelow.

—He who lives to no purpose lives to a bad purpose.—*Nevins.*

—Look not mournfully into the past, it cannot come back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart.—*Longfellow.*

—Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heartbreak that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble.

THOUGHTS AT SUNSET.

BY MRS. VIOLA FISH.

WHEN the sun behind the hill-tops
Disappears midst lines of gold,
And the rays of brilliant beauty
Grand and glorious hues unfold;
Standing by the placid lakelet,
Gazing on the rapturous scene,
One may almost grasp the splendor
Of the world, as yet, unseen.

Now the sun sinks low, and lower,
Shade and shadow creep o'er all,
And the moon with calmer glory,
Spreads her light o'er hill and vale;
And the stars like golden diamonds
Brought out by an unseen hand,
Mirrored in the placid lakelet,
Make the scene both glorious, grand.

How our thoughts go upward, onward,
Far beyond our mortal sight,
To the courts of endless glory,
Up to Him who rules the light!
We remember he has promised
Endless beauties to unfold
To his watching, waiting children
When his glory they behold.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

BRITISH MISSION.

I HAVE just read REVIEW No. 18, with its intensely interesting Supplement. I am sure the appeal in behalf of the missions must stir a tender cord in the hearts of all lovers of present truth, and I doubt not we shall see an advance movement all along the line. In regard to this mission I would report that we see increasing tokens of interest from week to week. If our people in America think matters move slow in this country, we wish it distinctly understood that those engaged in the work here can see that things do move in the right direction. The last number of our "British Department" to *Signs of the Times* contained the following:—

"It has long been our desire to see the time come when there should be a Seventh-day Adventist mission opened in the port of Liverpool. That time has come. Bro. Drew, who returned with us from America in January 1882, having spent one year in ship-mission work at Hull, has just opened a depository at 201, Borough Road, Birkenhead, near Liverpool, and has commenced his work on the ships. He has now spent four days in the work; and although a stranger in the docks, he has not only distributed 800 papers in different languages, but has also sold books to the value of £4.

"Before commencing the work here, it was necessary for us to make a personal inspection of the Liverpool docks, to ascertain the location of the ships of different nationalities, as well as the location of different classes of ships; and after this to select a place for the book depository that would be most convenient for the work. This occupied us nearly a week. The Liverpool docks present on the River Mersey a frontage of about eight miles; or, if we take into account the actual dock wharves for shipping, it is nearer eighteen miles. These docks are most of them crowded with ships and steamers from all parts of the globe. Besides these, there are hundreds of ships in the docks and at anchor on the Birkenhead side of the river.

"In respect to the number of ships visiting it, this is the second port in the world, being exceeded only by London. If we look, however, at the actual tonnage of cargoes entered and cleared, Liverpool stands ahead of London. The statistics for the year 1882 were as follows: Liverpool, cargoes entered, 5,099,221 tons; cargoes cleared, 4,726,161 tons; total, 9,825,382 tons. London, cargoes entered, 5,956,560 tons; cargoes cleared, 3,702,898 tons; total, 9,659,458 tons; thus making the port of Liverpool the first port of merchandise in the world by 165,924 tons.

"We have, as intimated in a former number, so arranged the work at Southampton that some of our personal labor can be bestowed at other points. After spending the necessary time for preliminary preparations in the Liverpool ship-mission, we made a visit to Glasgow and Greenock, Scotland, where we spent five days in visiting among those who have been reading the *Signs of the Times* with

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE DUTIES OF LOCAL CHURCH OFFICERS.

ASIDE from the special guidance and blessing of Heaven, there is hardly anything more necessary to the growth and prosperity of local churches than the possession on the part of their officers of qualifications which fit them to fill advantageously their respective positions. It is very important, therefore, that the duties and qualifications of these officers should be fully comprehended by the membership of the churches themselves, as otherwise they could not act intelligently in selecting them. We give, therefore, below, in their proper order, the names of the various local church officers, and a concise statement of their duties and qualifications:—

1. Elders or Bishops.

In modern times, it is customary to make a distinction between elders and bishops. Such a course, nevertheless, finds no warrant in the Scriptures. That these are, according to the New Testament, but different names for the same officers, may be proved from the following considerations: (a.) "Bishops and elders are nowhere named as being orders distinct from each other; (b.) Bishops and deacons are named as apparently an exhaustive division of the officers of the church addressed by St. Paul as an apostle (Phil. 1:1; 1 Tim. 3:1, 8); (c.) The same persons are described by both names (Acts 20:17, 18; Titus 1:5, 7); (d.) Elders discharged functions which are essentially episcopal, *i. e.*, involving pastoral superintendence (1 Tim. 5:17; 1 Pet. 5:1, 2)."—*Smith's Bib. Dic.*, Art. Bishop.

The duties of an elder are greater than those of any other officer in a local church. He has a general oversight of everything which can affect the interests of his particular charge. By virtue of his office, he stands at the head, not only of the membership of the church proper, but he is also the superior of the other officers in the church. As the greater always includes the less, he is authorized to do anything which it would be legitimate for those below him in rank to undertake. While, however, such is the case, a wise elder will always employ the inferior officers of his church in matters to which it would be proper for them to attend. In other words, he will allow the other church officials, such as deacons, to discharge the responsibilities which rest upon them according to the dictates of their own judgment, so long as they proceed to do so in a satisfactory manner. When, however, they are negligent in duty, or act unwisely, he should be ready either to admonish or to assist them by his counsel.

So far as the clerk and treasurer are concerned, the case is somewhat different. As they are not, properly speaking, church officers, and as they are elected for a specific purpose, they are alone answerable to the church for the manner in which they discharge their duties. The elder would not be justified in assuming to act as either clerk or treasurer, unless he had been selected by a vote of the church to fill those positions. It will be proper for him to counsel such officers, and in case they were faulty in any particular, to bring the matter before the church.

A partial enumeration of the duties of a church elder would run somewhat as follows: 1. He should preside at all the business or religious meetings of the church; 2. Put all motions upon which votes are to be taken; 3. Present the names of candidates for church membership; 4. Apply

for letters for those desiring the same; 5. Give out appointments for meetings; 6. Look after the weak and discouraged ones, and visit the sick; 7. Take the oversight of the officers of the church, to see to it that they discharge their duties faithfully; 8. He should examine the clerk's and treasurer's books in order to determine whether they are properly kept; 9. In the absence of a minister, he should administer baptism, and the ordinances of the Lord's supper and feet-washing, in his own church; but it would never be proper for him to administer either of these in any other church than his own; 10. To exercise a general oversight over the life and conduct of the members of the church, with a view to see that none walk disorderly; 11. To settle all difficulties which may arise between members of the church, privately, if possible; otherwise, to bring offenders to the judgment of the church; 12. To see to it that the decisions of the church in all matters are properly executed; 13. To visit all the members of the church at their homes as often as circumstances will admit.

THE QUALIFICATIONS which an elder should possess are shadowed forth by the titles applied to him in the Scriptures. He is sometimes called an elder, sometimes a bishop, and sometimes a pastor. The original term for elder in the Greek is *presbuteros* (πρεσβυτερος), that for bishop is *episkopos* (ἐπισκοπος), while that for pastor is *poimēn* (ποιμην). The first is applied to a person of advanced years; the second signifies an overseer or superintendent; the third, a shepherd or tender of sheep. These three terms taken together imply that the one to whom they are applied should be characterized by the dignity and wisdom of age, capabilities which fit him to act as an overseer or superintendent of the church, and that tender solicitude for the fold of Christ which the Eastern shepherd manifests toward the flock of sheep over which he is placed in charge. It is not necessary to infer from the ordinary signification of the term elder, that the office which it represents should be given only to aged persons. Any one who possesses the sobriety and knowledge which are naturally the products of a long experience, can safely be intrusted with the eldership of a church, though he may not have passed the noon of life.

Besides the qualifications of an elder suggested by the considerations offered above, the following additional ones might be advanced: (a.) An aptitude for teaching publicly and privately (1 Thess. 5:12; Titus 1:9; 1 Tim. 5:17); (b.) Strong faith in God, since the elder is expected to visit and pray for the recovery of the sick (James 5:14); (c.) A generous hospitality (1 Tim. 3:2; Titus 1:8); (d.) Experience in the Christian life (1 Tim. 3:6); (e.) Blameless (1 Tim. 3:2); (f.) Temperate (1 Tim. 3:3); (g.) The ability to govern well his own house (1 Tim. 3:4).

To sum up: The elder of a church should exhibit those traits of character which imply wisdom, spiritual discernment, faith, liberality, activity, and great firmness tempered by a kindness of feeling such as a natural father entertains toward his children.

In placing the standard as high as we have done, we would not wish to be understood as intimating that no one should be elected elder of a church, who does not meet all of these requirements. It is difficult to find a perfect man, but much more so to find one who would make a perfect church elder. Select the best man for the position in the church, co-operate with him to the fullest extent, and pray God that he may develop him into what he should be in the shortest time possible. It is better that a church should have an imperfect elder, than that they should be deprived of one altogether.

(To be continued.)

—Strength of mind is exercise, not rest.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

139.—COMMENCEMENT OF THE DAY.

At what hour did the 14th and 15th days of the first month begin, with the Jews? W. M. K.

ANS. At the same hour at which all other days began with them; *i. e.*, at the hour of sunset. In Lev. 23:32, we learn that the children of Israel commenced the Sabbath at even. In Mark 1:32, we learn that even fell at the sunset. Thus it is proved that the Sabbath commenced at sunset. The Sabbath being one of the days of the week, the other days of the week would commence at the same time at which it commenced. The days of the month and the days of the week were identical in the matters of duration and commencement, hence the 14th and 15th days of the first month would commence at the same time at which the Sabbath commenced; *i. e.*, at sunset.

140.—THE 430 YEARS OF EX. 12:40.

Do you think the Israelites were in Egypt four hundred years, or as some think, only two hundred and fifteen years? R. S. W.

ANS. I think that the children of Israel were in the land of Canaan and that of Egypt together four hundred and thirty years. It is evident that there is a mistake in the Hebrew version of Ex. 12:40, from which our translation was made. The Samaritan copy of the Pentateuch has these words: "Now the sojourning of the children of Israel and of their fathers which they sojourned in the land of Canaan and in the land of Egypt was four hundred and thirty years." That the Samaritan Pentateuch is correct is evident from the following considerations: 1. Because in Gal. 3:17 the apostle Paul allots four hundred and thirty years to the period between the covenant with Abraham and the giving of the law; or the period during which the children of Israel sojourned in Canaan and in Egypt, thus harmonizing exactly with the account in the Samaritan Pentateuch; 2. Because the following dates, as given by A. Clarke in his comments on Ex. 12:40, prove that the sojourn of the children of Israel in Canaan and Egypt covers precisely four hundred and thirty years: "From Abraham's entry into Canaan to the birth of Isaac was twenty-five years (Gen. 12:4; 17:1-21); Isaac was sixty years old at the birth of Jacob (Gen. 25:26); and Jacob was one hundred and thirty years old at his going down into Egypt (Gen. 47:9). These three sums make two hundred and fifteen years. And then Jacob and his children having continued in Egypt two hundred and fifteen years more, the whole sum of four hundred and thirty years is regularly completed."

141.—ABSTAINING FROM MEATS.

1. To whom did the apostle refer, in 1 Tim. 4:1-4?
2. Why is it that some people do abstain from meats? B. C. P.

ANS. 1. I understand that he refers to modern spiritualists. They have appeared at the right time, and either manifest, or promise to manifest in the future, the required characteristics: 1st. They give heed to seducing spirits; 2d. Quite a large percentage of them are favorable to the doctrine of free love, and hostile to the institution of marriage; 3d. While they have not assumed as yet a position in regard to meats and drinks as radical as the one brought to view in the text, there is an evident tendency in that direction.

2. I suppose your second question relates to the practice of a certain portion of the S. D. Adventist body. Upon that hypothesis I answer that I know of but very few of them who do not eat flesh meats under any circumstances. Many of them hold, however, that a vegetable diet is far preferable to any other, where the necessary

THE CAMP-MEETING AT MILTON, OREGON.

THIS meeting commenced June 6, according to the appointment. Being detained in Portland over one day, we were unable to reach the camp-ground until the day following the commencement of the meeting. This is a new country, and the brethren are very much scattered. The camp-meeting was not large, but was quite well represented by most of the different companies in the Conference. We shared a degree of the blessing of God from the commencement of the meetings, and our brethren seemed willing to do anything that would tell for the advancement of the truth. Bro. Boyd, who has charge of the Conference west of the Cascade Mountains, was also present. He took an active part in nearly all the social meetings, and preached once each day.

On the Sabbath, a small company came forward for prayers; fifteen made a start for the first time. Sunday the congregation was somewhat increased, although it was not very large. The tent, however, was well filled, and good attention was paid to the words spoken. The business meetings moved off harmoniously. There was some less than \$200 worth of books sold on the camp-ground. Three years ago, when Eld. Colcord came to this part of the country, the tract society was not in a very good condition; in short, our brethren were much discouraged in reference to it. But the influence of Bro. and Sr. Colcord in the missionary work has been such that the brethren have regained their confidence in it, and they now have a reserve fund of nearly \$1,000, with which to purchase publications. The business has been done promptly, and in such a manner that no one could find any fault. Advance steps were talked over in reference to an increased circulation of the *Signs*, so as, by this means, to create a demand for our publications. Colporters were sent out from this meeting to canvass for the *Signs*, and engage in the missionary work. The Conference appointed one brother to visit the churches and different individuals, in order to relieve the ministers so that they may be free to go into a new field and labor.

The cause calls for laborers, and in these new countries there should be greater efforts put forth for the spread of the truth than have been put forth in the past. Could we realize the importance of this time in which we live, there would be such an interest on the part of the friends of the cause that no lawful means would remain untried to place the truth before the people in a manner that they would become interested to read. Sending our publications out by mail to individuals whom we have never seen, and know nothing about personally, is a good work, but we think much more good can be accomplished where families are visited and subscriptions taken for the paper, if it be for only a very brief period of time. The Lord is especially blessing this kind of effort this year.

Bro. Colcord, Bro. Jones, Bro. Boyd, and the writer did the speaking at the meeting. One thing that this Conference needs, and it is the same to a greater or less extent with all our Conferences, is an increase of spirituality. Going into a new country, as our people do, and as is the case in all these border States, the first thing that is thought of is a living and making money; and at present there seems to be a mania among the people to obtain land. If land can be obtained in places where villages will be built, it gives an opportunity to make money within a few years. There is danger of our brethren partaking of this spirit, and so engaging in land speculation to the detriment of their spiritual interests. The Saviour teaches us to watch lest we be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon us unawares. Our brethren manifested a determination to make such an effort this coming year as will result in a larger camp-

meeting in 1884 than they have ever yet held. Two new churches were admitted into the Conference.

The Sabbath-school work is also receiving the attention of some of our brethren; but much more should be done, and the conversion of souls should ever be the chief object before those who have an interest in the Sabbath-school work. On the whole, we think that this camp-meeting was a profitable one for this Conference; and if the resolutions are carried out which have been formed, we shall see as good results as from any camp-meeting that has ever been held in Oregon, although there was not that feeling manifested that has been at some of the other camp-meetings. May the Lord grant his blessing to especially attend this part of the field. The brethren go out with courage and a strong feeling to see greater numbers embrace the truth than they have seen in the past.

S. N. HASKELL.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE DUTIES OF LOCAL CHURCH OFFICERS.

2. Deacons.

THE Greek word which is translated "deacon" in our version is *diakonos* (*δίακονος*). It signifies "one dusty from running," also "an attendant," "assistant," "helper." It is sometimes translated "minister," that is, servant, as in Matt. 20:26; 2 Cor. 6:4; Eph. 3:7.

Some have supposed that the office of deacon originated in Jerusalem, at the time when the difficulty arose out of the neglect of the widows of the Greeks in the daily ministration, spoken of in the sixth chapter of Acts. At that time, Stephen and six others were chosen and charged with the duty of seeing to it that no partiality should be shown to any, but that provision should be regularly made for all. Others again have argued that the deacons of the early church were a class of men not equal in point of dignity to the seven mentioned above. But rather that they were the assistants of Stephen and his associates. They think that they find in the "young men" mentioned in Acts 5:6, an order who answer to the deacons of Phil. 1:1; 1 Tim. 3:8. It is not material to our present purpose to decide which of these theories is correct.

THE DUTIES of the deacons would be similar, whether we understand them as answering to the "young men" spoken of in Acts, chapter 5, or the "seven" mentioned in Acts, chapter 6, since both of those classes were occupied with what seemed to have been the semi-secular affairs of the church.

From all that can be gathered from the meager references to the deacons which are found in the New Testament, we should conclude that their position is subordinate to that of the church elder. It does not appear that their office devolved upon them the duty of publicly instructing the people. It is not said of them as it was of the elders, that they should be "apt to teach." No doubt some of them, as the result of the faithful discharge of their duties, developed at last into public teachers, and finally became elders in the church. 1 Tim. 3:13.

From the very definition of the term "deacon," it might be inferred that he is to sustain to the church a relation similar to that which an honorable and faithful servant sustains to his master. He is ever to be ready to make himself useful by cheerfully attending to those matters which are committed to his charge, thereby relieving the

elder somewhat of his burden of labor. As a sample of the duties which would naturally devolve upon him, the following may be mentioned: 1. In the absence of a sexton or other person whose duty it is to attend to that matter, he should see to it that the place of meeting is kept in a suitable condition for public services. 2. He should take charge of the articles employed in the communion service, see that the bread and wine are provided for the same, and that the table employed at the communion is properly spread in every respect. 3. He should make all the necessary preparations for the administration of the ordinance of feet-washing. 4. He should carefully look after the poor, in order to ascertain their needs, reporting the same to the church. 5. He should distribute among the poor the contributions raised for them by the church, under the direction of the latter, unless some other person has been appointed to that work. 6. He should visit the sick and the afflicted, praying with them, and offering such consolation as the Scriptures afford. 7. He should take the bread and the wine from the hands of the elder on the occasion of the communion, and pass them to the members of the church. 8. In case it should be necessary to take up a collection in the church at any time, it would be the deacon's duty to attend to the same, unless some one else had been designated for that purpose. 9. He should attend to the selection of a place for baptism, the providing of the robes necessary in the administration of that ordinance, and see to it that the candidates are assisted to and from the water, etc., etc. 10. In the absence of the elder, the deacon should either take the charge of the meeting himself, or request the church to select some one for that purpose, unless the elder before his departure had designated some one to lead in his absence.

THE QUALIFICATIONS of a deacon are enumerated in 1 Tim. 3:8-13. They are, 1. Gravity; 2. Freedom from dissimulation; 3. Temperance; 4. Freedom from avarice; 5. Purity of conscience; 6. Experience in the work of God; 7. The husband of one wife; 8. Ability to govern well his children and his household.

3. Deaconesses.

In Rom. 16:1 the apostle Paul commends Phebe to the church which he was addressing, styling her a "servant" of the church at Cenchrea. The word which is translated "servant" in the accepted version, in the original is *diakonos*, (*δίακονος*), and is the feminine as well as masculine form of the word which is rendered "deacon" in the New Testament. It might with propriety therefore be translated "deaconess." From this circumstance it has been inferred that there existed in the early church an order of females who sustained to the members of their own sex a relation similar to that which the deacons held to the male members of their respective churches. Some have supposed that the women mentioned in Rom. 16:6, 12, belonged to that order. Others again, have tried to identify them with the "widows" spoken of in 1 Tim. 5:3-10.

While the existence of deaconesses in the early church cannot be proved as satisfactorily as that of elders and deacons, it is, to say the least, highly probable that there was such a class of women in the apostolic days. It has been the custom therefore of some of our churches to elect one or more women to fill a position similar to that which it is supposed that Phebe and others occupied in her day. It has not however, been the custom with us to ordain such women.

THE DUTIES of these women are not, therefore, such that it would be proper for them to assist in the communion service. They should ever hold themselves in readiness to render such aid to the elders and deacons in matters of church trial

where members of their own sex are involved, as might be thought advisable. They should visit the sick and the poor, and interest themselves generally in works of charity. In fine, they should act the part of mothers in Israel, lending a helping hand to all who need their assistance, and striving in every way to promote the peace and prosperity of the church.

THE QUALIFICATIONS of deaconesses should of course be such as will enable them to discharge the responsibilities of their position faithfully and well. They should be in every sense of the word women of God, and ensamples in every particular to the female members of the church to which they belong. Like the wives of the deacons spoken of in 1 Tim. 3:11, they should "be grave, not slanderers, sober, faithful in all things."

4. The Church Clerk.

THE DUTIES of church clerk relate exclusively to the keeping of the church books, and such other clerical work as corresponding with different individuals at the request of the church, or assisting in the drafting of such papers or resolutions as may be referred to him by the latter. A partial summary of what he ought to record would run as follows: 1. He should enter upon the church books a full account of all the business transacted at the business meetings of the church. 2. He should record the admission into the church of every member, an account of all church trials, the exact wording of every censure under which members may be placed, the dismissal of any member either by death, letter, or expulsion, a full statement of the causes for which any member may have been expelled, and the vote by which this was done, an account of every ordination of an elder or a deacon, every baptism together with the names of the administrators of the same, and the persons baptized, a record of all elections; in short, he should give in the church books, in as clear, and yet as brief a manner as possible, the history of every item of business transacted by the church which is of such a nature that it might be necessary to refer to it at any future time.

At each quarterly meeting he should be present and perform such duties as are specified in the section devoted to "Quarterly Meetings."

As soon as the church quarterly meeting is passed, he should fill out the blank report of the same provided by the State Conference, and send it immediately to the secretary of that Conference, or such other person as it may be his duty to report to, according to the rules of the Conference in which he resides.

At the time of the Annual Conference, it will be his duty to make out and sign in behalf of his church, credentials for such persons as that church may elect to represent them in the said Conference.

From the above it will be observed that the church clerk, as such, has no duties to perform in connection with the legal society, the Sabbath-school, or the tract society. Each of these has a corps of officers which it elects for itself.

THE QUALIFICATIONS of a clerk should be such as will enable him to perform successfully the duties mentioned above. First, he should be able to write a legible hand; secondly, he should be able to keep the books with neatness and taste, and as free as possible from blots and blurs; and, thirdly, he should be familiar with the usual forms employed in keeping the records of deliberative bodies.

W. H. L.

(To be continued.)

—A church composed of members sound in doctrine and pure in life, has in it the elements of a healthy, vigorous growth, and cannot fail to stamp its impress on the ages.—*Christian at Work.*

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

142.—THE MESSAGE AND THE HEATHEN.

Do S. D. Adventists believe that the third angel's message, as they call it, is to go to all the heathen nations as well as to the civilized nations of the globe?

ANS. They believe that the message will be carried to the heathen nations, and preached among them as a witness. Matt. 24:14. But they do not apprehend that it will be preached among them as generally as it will be among the more civilized nations. The absence of printing-presses, railroad and mail facilities, and the ignorance of the heathen themselves, would render it impossible in a brief space of time to enlighten them fully upon all points of the present truth.

143.—CASTING LOTS.

"Casting lots" appears to be a common Biblical expression. Will you please explain the process, especially in Acts 1:26?

ANS. The process of casting lots was not the same at all times. A very common method was that of placing marked pebbles or pieces of parchment, or tablets of wood or metal, with the names of things or persons thereupon, in an urn, and drawing them therefrom according to certain prescribed rules. In the selection of the scape-goat, spoken of in Lev. 16:8, 9, the Jews state that two goats were brought before the high priest, and so placed that when standing, their heads would be toward the west. The priest then placed two lots in the urn, which stood between him and the goats. On one of these lots was written the name of Jehovah, and on the other, that of Azazel. Shaking the urn so as to mix the lots, the priest then inserted both his hands into the urn, and taking one lot in each hand, he placed his right hand on the goat opposite to that hand, and the left hand on the goat opposite to his left hand. This was done before he knew the contents of either hand. Then he opened both his hands, and selected the goat for the Lord's goat upon which the hand rested that contained the lot bearing the name of Jehovah. The other goat of course by a similar process was decided to be that for Azazel.

In the selection of an apostle, spoken of in Acts 1:26, it is probable that the names of Joseph and Matthias were placed in an urn or vessel and then drawn therefrom, it being understood that the name found in the right hand of the individual drawing the lots, should be considered the one whom the Lord had chosen to fill the place of Judas.

Lots were resorted to because it was believed that God would overrule in the matter of drawing them, so that his will would be accomplished. A resort to lots at the present time is seldom, if ever, justifiable. Evil, rather than good, almost universally results from such a practice.

144.—A LYING SPIRIT.

Please explain the first clause of 1 Sam. 19:9; also 1 Kings 22:23.

ANS. For an explanation of 1 Sam. 19:9, see REVIEW, Vol. 60, No. 21.

The Scriptures frequently speak of God as doing that which he simply permits to be done. It is no doubt in this sense that he is spoken of in 1 Kings 22:23, as putting a lying spirit in the mouth of the prophets of Ahab. The spirit alluded to was a fallen spirit, or devil. As Ahab and his court had rejected God and his prophets, it would by no means prove God to be unjust, should we understand the words in their literal sense, as God would have a perfect right, while carrying out his wise purposes, to command a fallen angel to take control of, and speak through, the false prophets of the wicked Ahab, in order that the latter might be led to do that which would demonstrate to the world the folly and sinfulness of his course.

OH, SPEED THE WORK!

MRS. M. J. BAHLER.

Oh, speed the work of gathering souls,
For night is coming on,—
The night in which no one can work,
A night of awful gloom!
A night with not one ray of light
To guide the wanderer home;
For mercy's wing is folded then,
And sealed, the book of doom.

Then speed the work of gathering souls,
Ye workmen of the Lord;
Oh speed, nor spend your strength for naught!
Soon he will grant reward
To all who labor cheerfully
Amidst the weal and woe,
Amid the thorns which pierce and tear,
Amidst the scoffing foe.

Oh speed, yea, speed the work of love!
The warning must be given,
And God calls all to swell the cry
Who hope to rest in Heaven.
They cannot rest in that sweet home,
Whose brows have never here
Been dampened by the toil for souls,
And furrowed by its care.

Look up to God, and plead his grace
To water well the seed;
For all our sowing will be vain
If unsupplied this need.
O workmen, one and all, toil on,
The shining mansions wait;
The Master longs to call us home,
And close each pearly gate.

But honest souls are still unwarned,
And children wandering far.
With anguished prayers, then, toil we on,
Lest our robes spotted are
With blood of souls we might have saved.
Oh! we must swell the call,
Or share the fate of those distressed
On whom His wrath shall fall.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

KENTUCKY.

GARFIELD, JUNE 19.—The last week has been rainy, but our attendance has been quite large, and the interest and order as good as I have ever seen. I have given four discourses on the law and Sabbath, which are beginning to stir the people. The brethren from Custer assist us on Sundays. The people are friendly, but do not buy books as I would desire to see them. At this stage of our tent-meeting, we cannot estimate the result. My daughter is with me. May the Lord help us in Kentucky to feel more of the burden of the work resting upon us.

S. OSBORN.

MAINE.

HARTLAND.—Our meeting at Hartland was not so well attended as usual, partly owing to the wet weather, which has kept the farmers from finishing their planting. Some have not that interest in the work that they had once, which led them to make a special effort to attend.

Elds. Webber and Hersum were present. The preaching was mostly practical, and the social meetings were quite free. The necessity of supporting the cause in its different branches was considered, also the course which God in his word has prescribed that his people should pursue to help forward the work. The spirit which we should manifest in helping to carry forward the work of the third angel's message was especially dwelt upon. May God help us to cultivate this spirit.

J. B. GOODRICH.

VIRGINIA.

FAIRFAX COURT-HOUSE.—We commenced meetings in the tent at this place the evening of June 16. The attendance has ranged from one hundred and twenty-five to three hundred the week past, and the very best of attention has been given to the subjects presented. One excellent feature of the work here is, that the people are eager to read, and to buy the books as fast as the different points of our faith are presented. The entire community treat us with respect, and are very kind to supply our temporal wants. Considerable money has also been donated to help defray the running expenses of the tent.

the Conference presented the name of Eld. O. A. Olsen for President of the Minnesota Conference, and he was elected to that position, with Elds. Grant and Fulton as assistant members of the Conference Committee. It is hoped that, with his experience and earnest zeal, he will help the brethren to bring up the Conference and tract society into a greater state of efficiency.

The importance of our missionary work, canvassing, etc., was dwelt upon, and forcibly impressed upon the minds of the people. God's Spirit witnessed to these appeals. Elds. Van Horn and Olsen assisted in the preaching. Some very interesting children's meetings were held by Eld. Van Horn, and a good influence was brought to bear upon them.

After the meeting dispersed Tuesday forenoon, we had a meeting of the ministers, licentiates, colporters, canvassers, and others who thought of giving themselves to the cause to labor. We spent several hours together in conversation and instruction. It was a precious season. Many were in tears, and we consulted together relative to a proper method of labor, and concerning a spirit of devotion and consecration which should characterize all who labor in the cause of Christ. We tried to impress upon the minds of those present the importance of devotion to the work and faithfulness therein. The remarks seemed to be received with an excellent spirit, and we trust good was accomplished by the meeting. May God bless the ministers and the Conference, and may prosperity attend it in all its departments.

Our brethren went home feeling encouraged. The prospects of peace and union are better than in the past, and we greatly hope there will be a general increase of zeal and efficiency in the Conference the coming year. GEO. I. BUTLER.

THE CAMP-MEETING AT PARKER, DAKOTA.

THIS meeting was held upon the same ground as last year, about three miles from the village of Parker, in an artificial grove on the farm of Bro. Burgess. It has in some respects been the most interesting meeting we have held this year. The attendance has been remarkable. There were sixty-one family tents besides the three large ones. The census taken showed an attendance of four hundred and fifty who camped upon the ground. This would be nothing remarkable in some of our larger Conferences; but when it is remembered that according to the statistics of the Year-Book, the Dakota Conference has only a membership of two hundred and seventy, the attendance at this meeting will seem somewhat surprising, especially so when compared with other annual meetings. Wisconsin has a membership, according to the Year-Book, of fifteen hundred; but there were not quite as many present at that camp-meeting as here. There were thirty more Sabbath-school scholars in the tent Sabbath morning than in Wisconsin. Iowa, with a membership of fourteen hundred and fifty, had perhaps seven hundred present at the camp-meeting. Minnesota with a membership of thirteen hundred, had perhaps six hundred present. The camp presented a neat and tasty appearance. There was an excellent book-stand in a tent 25x40, and a good supply of our precious publications.

Our meetings were conducted in three languages,—English, Danish, and German,—so the time was well filled. While we had our three regular services in English, all attended. As soon as they closed, the meetings in German and Danish, and the Conference and tract society meetings, etc., came in very rapidly. The weather was intensely warm, dry, and dusty. Not a drop of rain fell from the beginning to the close, presenting quite a contrast to all the previous meet-

ings of this year, where we have had rainy, cold weather.

The preaching in English was by Elds. Van Horn, O. A. and A. D. Olsen, and myself. Eld. Shultz was present from Nebraska, and assisted Eld. Conradi in the German meetings; Bro. Olsen preached to the Scandinavians.

The German work is becoming a very interesting feature in this Conference. About eighty have embraced the truth already in Dakota. Many of these were formerly Russian Mennonites. One fact which I learned is very significant and encouraging, showing as it does the way this truth is spreading. Some of these converted Russians have sent the *Stimme* and other publications of the truth to Russia, and ten have already commenced to keep the Sabbath, rejoicing in the truth. They are pleading for more light and for help. It is well known that the Mennonites have been leaving Russia for fear of being drafted into the army, not believing in war. Many have come to this country. Others have emigrated to Asia. Those in Russia have sent the truth to friends in Bessarabia and Bokhara in Central Asia. We know not how these facts will strike the readers of the REVIEW, but we can say that they send a thrill of joy through our hearts. Thus the truth reaches out into all parts of the earth, and will continue to spread until the earth is lightened "with the glory of the closing message." The German work is rapidly increasing in our country. Eld. Shultz has already got out quite a company in Nebraska who are rejoicing in the truth. Calls are coming in from Kansas and other places for labor in the German tongue. The work is spreading; and we shall be greatly disappointed if there are not hundreds of Germans in this country embracing the truth within a short time. It was touching to see the love and interest manifested by these Germans upon the camp-ground. When we took them by the hand to bid them farewell, the tears ran down their faces. They went away strong in the faith.

The Scandinavian cause in the Territory is moving onward. The business meetings of the Conference and tract society were harmonious. The progress of the latter the last year has been remarkable. We had an excellent report from the secretary, which showed a large increase of the work and of means paid into the society, and a large increase of publications on hand. It was thought advisable to raise a reserve fund of \$1,000 to place the society out of debt, and increase its efficiency. About \$800 was subscribed in a short space of time for this purpose. The remainder will be easily raised during the year. We felt anxious that the society should take this step, though we expected it would cut short their liberalities in behalf of our foreign missions, etc.; but Monday morning we laid before the people the subject of our missionary work in other lands; and \$900 were immediately subscribed. One brother had previously subscribed \$500, making \$1400 from Dakota to be divided among the English, European, and Scandinavian mission funds, and the International T. and M. Society. This, with the amount raised for the reserve fund, makes \$2200 pledged in the Territory for the work of God. This is certainly as liberal as any of our Conferences have been in proportion to the numbers and means, yes, more so. These things give us great hope that the Lord will bless this Conference.

The spiritual interests of the meeting were not neglected. The preaching was practical and pointed. On the Sabbath, upwards of one hundred came forward for prayers, and there was a deep feeling manifested. On Monday also another effort was made, and quite a number came forward for prayers. Twenty-five were baptized. Our closing meeting, Tuesday morning, was the best

one of the kind we have attended this year. The brethren went home in excellent spirits.

This finishes our earlier camp-meetings. Eld. I. D. Van Horn has attended the last four of these with me, and his labors have been efficient, and highly prized by our people. He will attend the Texas camp-meeting with Bro. O. A. Olsen, and probably many of the later camp-meetings with me. One feature in our meetings this summer has been profitable and interesting. Bro. Van Horn has held several children's meetings between the regular services, calling all the children and young people together, and as many of the older ones as saw fit to come. He has given instruction to them in various important, practical duties, and labored to make serious impressions upon their minds and hearts. The children prize these meetings much, and they left a serious impression upon them. We think they were very profitable.

I expect now to be at Battle Creek several weeks and look after important matters in connection with our institutions until the time for the Virginia camp-meeting.

GEO. I. BUTLER.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 TIM. 2:15

CHURCH MANUAL.

(Continued.)

THE DUTIES OF LOCAL CHURCH OFFICERS.

5. The Church Treasurer.

THE office of church treasurer is one of great importance. In the wisdom of God, the prosperity of his cause has been made to depend very largely upon the collection and expenditure of money. Without it, ministers cannot be supported in the field, missionary work cannot be carried on, publishing houses cannot be sustained, nor the current expenses of the churches and Conferences met. Were the fountains of church liberality to be dried up for a single year, we should be appalled at the terrible results which would follow in the work of God. There is, however, no class of persons outside of the ministry upon whom the financial prosperity of the church depends more largely than it does upon the church treasurers. If they are men who feel the responsibilities of their position, and meet them in the fear of God, his treasury will not lack the means necessary for the spread of the truth. If, on the other hand, they are incapable or inactive, the work of God will be crippled at every point.

THE DUTIES of a church treasurer are those which relate to the collecting, keeping safely, and disbursing of the tithes of all the members of his church, and other funds which may be committed to his charge. All the money which comes into his hands is to be held or disbursed by him as the church may direct by vote.

He should provide himself with a suitable book for that purpose, and keep therein a strict account of all the money received and paid out. That account should be so kept that it will show at a glance the sources from which he received all the money which has come into his hands, the dates at which he received the various amounts, as well as the parties to whom, and the dates at which, money has at any time been paid out by him. His accounts should be so kept that he can tell just how much money has been paid in to him by each member of the church for tithes or other purposes. At the expiration of each quarter, he should make to the church a report of all the funds received or paid out during the quarter, and of the balance on hand, if any there be.

Where any person is negligent in the payment of tithes, he should take occasion to visit that person, and in a careful and judicious manner remind him of his delinquencies in that particular. It should be the aim of the treasurer to secure as far as possible the payment of the full amount of the tithes due at the expiration of each quarter.

Immediately after the quarterly meeting he should make out and send to the treasurer of the State Conference a report of all the tithes received by him during the quarter, stating therein the names of those who have paid the same, and the amount paid by each.

For his own protection, and for the purpose of removing every occasion for dissatisfaction on the part of those paying tithes into his hands, he should provide himself with a book of blank receipts with stubs. Whenever any person pays money to him, he should immediately make out and give to such persons, a receipt for the same. That receipt should specify the amount of money paid, the object for which, and the dates at which, it was paid. He should then fill out the stub of the receipt so that it will correspond with the receipt given in the matters of the name, date, amount, etc., etc. That stub he should carefully preserve for future reference.

THE QUALIFICATIONS of a church treasurer are the following among others:—

1. He should bear a reputation for strict integrity. 2. He should be prompt in his business habits. 3. He should understand book-keeping sufficiently well to enable him to keep his accounts in a satisfactory manner. 4. He should be a fair penman. 5. He should possess a sufficient amount of discretion to enable him to lead all to a prompt payment of their pledges without giving occasion of offense to any.

THE ELECTION OF CHURCH OFFICERS.

It is the province of each church to elect its own local officers. We have proof of this in the example of the church of Jerusalem. The apostles did not presume to appoint over them the seven deacons spoken of in the sixth chapter of Acts, but they instructed the church to elect them for themselves. Acts 6:1-6.

It is customary among Seventh-day Adventists to elect their local church officers once each year. That election usually takes place at the regular annual meeting of the church. Where necessity requires it, however, such elections may take place at any time which the church may designate. For various reasons it is thought advisable to elect the church officers as often as once in each year. If the elder, deacon, treasurer, or clerk is incompetent to fill the place which he occupies, he should not be allowed to remain therein for a longer period than one year. If, on the other hand, all of these officers fill their respective positions to the satisfaction of the church, it is due to them that the latter should attest its appreciation of their labors at least as often as once in twelve months by a re-election. Since a certain amount of experience is necessary to enable one to discharge properly the duties of church officers, the latter should seldom be changed unless they are incompetent or unfaithful.

In the selection of officers, no person should be actuated by a desire to advance either himself or his personal friends. He should remember that what he is about to do will materially affect the cause of God, and that it is his duty, regardless of personal considerations, to vote for the persons who will serve its interests best. In case it is at all probable that difficulties will arise at a given time out of any election which is expected to take place, the church in which such election is to occur, will do well to apply to the State Conference committee to send to their aid a competent minister.

The elder or leader of a church should take great pains to notify the members of the same of the time at which each election is expected to transpire. If he cannot notify the members individually, he should at least cause the notice of the election to be read in the public congregation one or more times at a regular meeting or meetings of the church. If possible, he should avoid having the reading of the notice the first time and the day of the election separated by less than a week; as otherwise the intervening time might not be sufficient for a general circulation of the appointment.

When the hour for the election has arrived, the following programme of business should be carried out: 1. Open the meeting with singing and prayer. 2. Let the minister, elder, or leader state the object of the meeting, and impress upon all the importance of the guidance of the Holy Spirit in the work upon which they are about to enter.* 3. In case the church clerk is not present, select a secretary *pro tem*. 4. Select two tellers to distribute, collect, and count the votes. 5. Before distributing the ballots, let the person in charge of the meeting explain in regard to the office which is to be filled at that ballot, and the proper method of writing the name upon the vote. 6. Let the tellers distribute the blank ballots among the voters. 7. Let the tellers gather up the ballots, count them, and declare to the congregation the number of votes cast in all, and the number cast for each individual who received any of the same. 8. In case any one person has received a majority of all the votes cast, he is elected, provided the vote was a formal one; but it would be well for the chairman to suggest that some one should move that the election be declared unanimous. In case such a motion should be made and seconded, the chairman should put the same. 9. Proceed to elect the remaining officers in a manner similar to the one suggested above.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*A. Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

145.—THE TITHE.

Would it be right after one has pledged to pay a tithe to the Lord, to give a part of the same to any one in need around him?

ANS. Not if he intends to carry out the Bible plan of tithing. According to it each Jew was expected to give yearly to God, through his representatives, the Levites and the priests, one-tenth of his income. That tenth was to be sacred to the purpose in question. There was a second tithe which every three years was given to the poor. The following from the "Dictionary of the Holy Bible," Art. Tithes, is in point: "A two-fold tithe was required of each Jewish citizen. The first consisted of one-tenth of the produce of his fields, trees, flocks, and herds, to be given to God as the sovereign proprietor of all things, and as the King of the Jews. Lev. 27:30-32; 1 Sam. 8:15-17. The proceeds of this tax were devoted to the maintenance of the Levites in their respective cities. Num. 18:21-24. A person might pay this tax in money, adding one-fifth to its estimated value. The Levites paid a tenth part of what they received to the priests. Num. 18:26-28. The second tithe required of each landholder was one-tenth of the nine parts of his produce remaining after the first tithe, to be expended at the tabernacle or temple in entertaining the Levites, his own family, etc., changing

* In case an elder is to be elected, the following texts might be read with profit: 1 Tim. 5:1-7; Titus 1:5-9; Acts 20:17-32; 1 Pet. 5:1-5. When the officer to be chosen is that of a deacon, the following selections should be read: Acts 6:1-7; 1 Tim. 8:3-18.

it first into money, if on account of his remoteness, he chose to do so. Deut. 12:17-29; 14:22-27. Every third year, a special provision was made for the poor, either of this second tithe, or in addition to it."

At the present time free-will offerings to the poor and for other religious purposes, take the place of the second tithe.

146.—PULPIT PROPRIETIES.

1. Would you recommend that our ministers bow in silent devotion on entering the desk or place of preaching?
2. What is your opinion in regard to reading a Scripture lesson as one of the introductory exercises to the sermon?
3. In a course of lectures, which would you recommend to be presented first in order, the Sabbath question, or that of the nature and destiny of man?

J. W. R.

ANS. 1. I think that such a practice is an excellent one, where circumstances will admit. It serves to solemnize the minds of the congregation, and gives the minister an opportunity to plead for divine help as he could not in a public prayer.

2. A very desirable thing. No words which man can frame, will reach the heart like those of inspiration. There are those who never hear the Bible read elsewhere than in the public congregation. The length of the Bible reading should be gauged by the probable length of the other exercises.

3. As a general rule, the Sabbath question. Where, however, there is a special interest in a community to hear on the nature of man, I would present that subject first.

147.—COLLECTIONS.

1. How do you understand 1 Cor. 16:1, 2?
2. Did inspiration render the apostles infallible when acting as such?

L. A. T.

1. Paul was about to go to Jerusalem to carry contributions to the poor saints in that city, who had been despoiled of their goods. He proposed to call at Corinth on his way, in order to take with him the liberalities of that church. His stay would necessarily be short. He did not wish to be delayed by the necessity of waiting to have "gatherings" made after he had reached Corinth. Those gatherings could not have been collections through the contribution box, as they would have required but a few moments. They must have referred, therefore, to the gathering of food, clothing, money, etc., which individuals intended to send by him. If they should be compelled to collect these from those who owed them after he came, that would take time and cause delay. If, on the other hand, they collected and laid by in store each week at home, their charities would be ready for him whenever he might come. That the laying by was to be done at home is rendered certain by the original which is equivalent to "lay by himself at home, or in his own house." (See seven or eight versions quoted by J. W. Morton on this passage in his "Vindication of the True Sabbath.") But if the laying by was to be done at home on the first day of the week, then it was not to be done at the church; and if not at the church, then the passage proves nothing in regard to meetings on Sunday. Again, the gatherings spoken of were such as could not be well undertaken on holy time; therefore, the passage proves that Paul did not look upon Sunday as a holy day.

2. They were infallible when actually inspired to do or say that which they did or said. It was possible for them to err in judgment when they did not speak or act from inspiration.

W. H. L.

—The voice of God is clear and calm. The voice of the people is changeful and uncertain. The voice of God is the same yesterday, to-day, and forever. The voice of the people is this to-day, that to-morrow, and another next day. The voice of God is justice, mercy, truth. The voice of the people is prejudice, passion, folly. Crowds are cowards. Nations are full of fears.—*Dr. Deems*.

on this point hereafter, and we shall also have occasion to speak of the sabbatical year and the year of jubilee, in Lev. 25, as typifying the great week of 7,000 years. We propose to trace the history of the world during each of the periods of 1,000 years down to the great day of Judgment, or final thousand years, which elapses between the resurrection of the righteous and that of the wicked. We invite all of our readers to carefully study this series of articles on this subject which the present article is designed to introduce.

J. N. A.

PRAYER IN THE FAMILY.

No one lives a Christian life without prayer. Secret prayer is indispensable. And heads of families have a duty to their households. Family worship should be constantly maintained in every Christian family. And twice a day, morning and evening, is none too often to do this. Some appease their conscience by attending to this duty once in a day, perhaps in the morning, and yet have not enough of the spirit of devotion to obtain the real benefit to be derived from it.

Time must be taken for this duty; and one who is truly devoted to the service of God can afford the time. Order, too, is necessary. Each member of the household should understand that it is a regular appointment. In the twilight of each ending day and the beginning of the next, or at least in the early evening of the working days, as soon as the work and the chores are done, there should be in every Christian family a prayer-meeting in which every member of the entire household should be invited to take a part. How beautiful on earth, and how pleasing in the sight of Heaven, is such a scene! Angels must delight to witness it. What could be more delightfully interesting than a family thus truly engaged in the worship of our Creator? And can we, my brethren, who have the light of God's word, and can see the conflict in which we must get the victory amid the perils of these last days, afford to forego the privilege, and do without the benefit to be gained from family worship? No, indeed, we cannot afford it.

R. F. COTTRELL.

SELFISHNESS.

SELFISHNESS! how much it comprehends! We mourn over the different sins and vices around us,—the licentiousness and lawlessness everywhere prevailing; the greed of gain which is grinding the faces of the poor, and rapidly transforming our free republic into a plutocracy; the hydra-headed monster intemperance, which is converting the meetings of our legislative assemblies into drunken revels, happy homes to paupers' dwellings, swelling the torrent of crime and misery, blasting and blighting everything of good in its path,—all these and many others, till "the whole head is sick, and the whole heart faint." It is indeed a sad picture, and it is sadder still to reflect that the root of all these sins is deeply grounded in our nature, deep in the carnal heart, the sin of all sins, because the beginning of all—selfishness.

Satan was the beginning and prime instigator of sin. It was in the weakness of selfishness that he fell; it was in the weakness of selfishness that man fell under his wiles. It was a selfish motive which the arch-enemy presented before him, namely, "Ye shall be as gods." Selfishness thus brought into life by the father of evil, predominated, and our first parents fell. Fell also the human race. He touched the secret spring which unlocked the human heart, entered and took possession.

Can we not learn a lesson from this? Were it not for the selfishness of our hearts, Satan could

have no power over us. Truly he is a foe we have reason to fear. "Eternal vigilance is the price of safety" from his pernicious wiles; but there is one foe we have more reason to fear than even Satan and all his host, and that is *self-love*.

Many suppose that the magnitude of the sins which they commit rests with Satan, that if we can only resist his wiles, we are safe; and this is true in a measure. But the way, *the only successful way*, to meet his advances and repel his attacks, is to dislodge from our hearts the terrible enemy of all good,—selfishness,—which dwells within. See how this subject is set forth by the apostle: "But every man is tempted when he is drawn away of *his own lust* and *enticed*." Jas. 1:14. The devil is the "enticer," but he entices by drawing on the selfish lusts, desires and longings of the human heart. Were there nothing of evil cherished within our hearts, there would be no affinity with the king of evil.

Search, dear reader, through all the catalogue of sins which you have committed, and see if they did not have their origin in the selfishness of the carnal heart. If this be true, we can work intelligently in overcoming sin, and will appreciate the advice of the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Our Saviour has said, "If any man will come after me, let him *deny* himself." M. C. WILCOX.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE ORDINATION OF ELDERS AND DEACONS.

ORDINATION is a public and solemn separation to the work of their respective offices of the individuals to whom it is administered. It consists of the laying on of hands and of prayer. The chief advantages to be gained by it are, first, the bestowment upon the individual ordained, in answer to the united petitions of those engaged in the work of ordination, of those gifts and graces of the Holy Spirit which will qualify him for the special work to which he is separated; secondly, the authorization of the individual, set apart by this ceremony, to discharge the duties of his office.

Among Seventh-day Adventists, there are three classes of persons who are ordained; viz., ministers, elders, and deacons. None but regularly ordained ministers are qualified to perform this ceremony. The course pursued in the ordination of elders and deacons is much the same as that followed in the ordination of ministers.

Whenever an ordination is to take place, it is an excellent practice for the church to make the day on which it is to occur one of fasting. Acts 13:2. When the time for the service has been reached, the minister in charge on the occasion, should invite the elder to take a position in front of the congregation. As he stands there facing the people, the minister should address him, in substance, as follows:—

Dear brother: By the action of this church, and we trust in the providence of God, you have been chosen to act as their elder. This is a very holy and sacred trust. The great Shepherd of the sheep will require a strict account of you at the Judgment for the proper exercise of this office. Your influence over this church will be largely increased in the future. It is very necessary, therefore, that you realize the importance of the step you are about to take, to humble yourself before God, and to consecrate yourself to the Lord and to his service. You see the choice of your brethren. Do you now in the presence of

God and these brethren accept this office, and promise to fulfill its duties in the fear of God to the best of your ability?

To this the candidate should answer, By the grace of God, I do.

At this point the minister should turn and address the church, employing language somewhat like the following:—

Dear brethren: In selecting this brother for your elder, you have brought yourselves under obligation to give him your sympathy, your prayers, and your active support; not to murmur against him, nor to find fault unreasonably, but to do all in your power as the children of God to assist him in discharging the duties of his office. If you are resolved to do this, you will manifest your determination by rising to your feet.

In response to this request, the church should rise. While they are still upon their feet, the minister should request them, together with the candidate for ordination, to bow in prayer. When they have complied, the minister should kneel by the side of the candidate, and after a few introductory sentences of prayer, in which he devoutly calls upon the Lord to accept the action of the church in selecting the individual in question to act as their elder, he should lay his hands upon the head of the candidate,* and invoke upon him the blessing of God and the special guidance of the Holy Spirit to direct him in the discharge of his official duties. This done, he should remove his hands from the head of the candidate, and offer an earnest petition for the future growth and prosperity of the church who have chosen him as elder, beseeching God in a most earnest manner that he will give them grace to carry out faithfully the vow which they have publicly made to stand by and sympathize with him at all times.

The prayer being ended, all should rise from their knees and be seated. Then the candidate and the minister should rise, and the latter should address to the former a few words of exhortation, charging him to carry out the solemn vows which he has just taken upon himself, by acting at one and the same time the part of a servant and that of the spiritual father to the church. When this charge is concluded, the minister should pronounce the words, "I now extend to you the hand of Christian fellowship, and greet you with a holy kiss." Suiting the action to the word, the minister should take the candidate by the hand, and salute him with a holy kiss. This done, the ordination is complete.

In case the candidate were a deacon instead of an elder, the process of ordination will be the same as that described above, with the exception of the charge. As the duties of the deacon are different from those of the elder, the charge would necessarily be varied so as to adapt it to the circumstances of the case.

THE ORDINATION OF MINISTERS.

Among Seventh-day Adventists it is not competent for any save the General Conference or a State Conference or the executive committee of one or the other of these bodies, to authorize the ordination of a minister. Such ordinations usually take place during the session of the General Conference, or of one of the State Conferences, as those occasions are very favorable for that purpose. Where circumstances make it necessary, however, a minister can be ordained at any time when all the necessary conditions are met. No persons, except those who have regularly received an ordination as ministers, can ordain other ministers.

In order that the occasion may be made as solemn and impressive as possible, it is desirable that several ministers should participate in the

*As the minister places his hands upon the head of the candidate, he should so word his prayer that the congregation will understand what he is doing.

ceremony of ordination whenever it takes place. The rite is, however, frequently administered by a single minister in order to avoid the necessity of calling others from their fields of labor. All who are expected to participate, whether as the officiating minister, or as those who assist in the laying on of hands, should prepare their minds and hearts for that solemn work by fasting and prayer. Luke 6:12, 13; Acts 13:1-4.

When the appointed time for the ceremony is reached, and the preliminary services of singing and prayer are passed, the minister who has been selected for that purpose should deliver a sermon designed to impress upon the mind of the candidate the solemn nature of the work to which he is about to be set apart. As there are no words which men can utter that will impress the heart as do those which have been employed by inspiration, he will find that the reading of the following passages, in connection with his sermon, will be of great service to him in securing that end: 2 Tim. 2:15; 3:16, 17; Eph. 4:7-13; Matt. 9:36-38; 28:18-20; Acts 20:17-35; John 21:15-17; 1 Pet. 5:1-4; Eze. 33:1-9.

The sermon concluded, the candidate should be invited to take a standing position in front of the congregation or in the desk, and the minister should then proceed to question him somewhat as follows:—

Dear brother: You are about to be set apart by the authority of the church of Christ to the holy work of the gospel ministry. I have endeavored to set before you the duties, labors, and responsibilities of this sacred office as they are brought to view in the word of God. Do you feel that God has called you to the sacred work to which you are about to be ordained?

To this the candidate should respond, "I do."

The minister should then resume as follows:—

Do you here solemnly promise to renounce all your sins, and all love of the world, and dedicate yourself, body, mind, and affections, to this holy work?

To this the candidate should answer, "God helping me, I do."

Again the minister should inquire, Have you in all sincerity adopted the faith of Seventh-day Adventists?

To this the candidate should reply, "I have."

Then the minister should continue: Do you solemnly engage to practice that faith yourself, and to the best of your ability, teach the same to others?

To this the candidate should respond, "God helping me, I do."

At this point all present should be invited to bow down, while some minister who has been selected for that purpose, offers an earnest prayer to God to bestow upon the candidate those gifts and graces which are necessary to fit him up for the sacred work in which he is about to engage. When the minister reaches the point where he is about to lay his hands upon the head of the candidate, he should so frame his prayer that all present will understand what he is about to do. If other ministers are connected with him in the ceremony, they will at this juncture, also lay their hands upon the head of the candidate, keeping them in that position until the prayer is closed.

The prayer being ended, all should rise from their knees. The congregation should be seated, but the candidate and the minister who has been selected for the purpose of delivering to him the usual charge, should remain standing. Then the latter should address to the former words appropriate to the occasion, charging him to go forth in the name of God, proclaiming his truth to all who will hear the same, to labor earnestly, to bear reproach with patience, to exercise faith and courage under all circumstances, to deal tenderly with the erring, to reprove the disobedient,

etc. His charge could be closed very appropriately with the words of Paul to Timothy, found in 2 Tim. 4:1-4.

When the charge is concluded, the minister who has delivered the same, or some other one who has been previously designated for that purpose, should take the candidate by the hand and address him in language somewhat as follows:—

My dear brother: In behalf of this Conference, I hereby extend to you the hand of fellowship, and welcome you to a place among its ministers, to share in our toils and sacrifices here, and, if faithful, in a glorious reward in the kingdom of God at last. Amen.

The minister should then greet the candidate with a holy kiss. If there are other ministers present, they should at this point, take the candidate by the hand, greet him with a kiss, and address to him a word of welcome and exhortation.

As the ordination is now completed, the ordaining elder or elders, as the case may be, should give to the candidate a certificate of ordination, and the secretary of the Conference should provide him with credentials. It is necessary that the latter should be renewed from year to year. In case the individual upon whom credentials have been bestowed, should in the judgment of the Conference committee, conduct himself in a manner to make such a step necessary, they can at any time withdraw his credentials from him. The withdrawal of credentials under such circumstances, is equivalent to a public declaration that the minister from whom they are taken is no longer authorized by the Seventh-day Adventist denomination to represent them in the capacity of one of their ministers.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE TALE OF BRICK.

1. Is the tale of brick mentioned in Ex. 5:18, some definite number or standard of numbering, or is it any tally or count that might be agreed upon?

2. Is it right to use at the Lord's supper, the juice of any other fruit or berry than that obtained from grapes or raisins? J. E. G.

ANS. 1. It probably related to a definite number of brick which the Hebrews were expected to make each day.

2. Where it is impossible to obtain the juice of the grape or raisins to be soaked in water, the Lord would no doubt accept a substitute made from some other fruit. The best thing for such occasions is the juice of the grape prepared very much as fruit is prepared for canning. It is almost entirely free from alcohol, and when placed in sealed bottles or cans, can be preserved for a great length of time.

THE EARLY AND LATTER RAIN.

To what two seasons of refreshing do the early and latter rain, spoken of in Jas. 5:7, refer? E. S. L.

ANS. In Judea there were two general rain-falls, which were known respectively as the early and latter rain. One of them took place at seed time, or about the first of November, the other before the ripening of the grain, or about the last of April. These falls of rain are sometimes employed to typify two great outpourings of the Spirit of God; the first of which occurred on the day of Pentecost, and the last of which is to take place at about the point of time when Christ will close his work for man in the sanctuary in Heaven. Acts 3:19-21. The last event we believe to be in the near future. When it shall transpire, it is thought that the church will be clothed with all the power, and adorned with all the graces which characterized its earliest history.

THE MASTER'S QUESTIONS.

HAVE ye looked for sheep in the desert,
For those who have lost their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd seen in the gloaming
The print of wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them,
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "Golden Land"?

Have ye stood by the sad and weary,
To soothe the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"'Tis the pathway I often go!"
My friends, disciples, brethren,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be!

—Sel.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE WORK IN GREAT BRITAIN.

WE are glad to report in reference to the mission that there seems to be an increasing disposition on the part of the people to learn the truth. The outlook for the cause is much more encouraging than it was one year ago. The following is from No. 28 of the British Supplement to the *Signs of the Times*, under the heading of "Seed Taking Root":—

"For our sakes, no doubt, this is written: that he that ploweth should plow in hope." 1 Cor. 9:10. Those who in hope are cultivating the moral soil of hearts, and sowing seeds of truth, are ever encouraged by learning that the word of God is taking root and bearing fruit. We are happy to report continued encouragement in our labors in Great Britain. Mr. T., renewing his subscription to the *Signs of the Times*, speaks of his 'exalted privilege in being able to read, and in some measure to understand the power and grace of the sword of the Spirit that runs through its pages.' He also expresses his 'love and esteem to the writers.' Mr. H., having read the Journal one quarter, on paying for the remainder of the year, says: 'I thank you for sending to me your valuable publications. I wish your periodical every success.'

"Since our last report, we have learned of a number of our readers who have decided that the seventh day is the Sabbath, and who are seriously considering how they can obey this precept. David prayed to the Lord: 'Open thou mine eyes, that I may behold wondrous things out of thy law.' When the prayer was answered, and new duties came before him, he said, 'I made haste, and delayed not to keep thy commandments.' Ps. 119:18, 60. Dr. A. Clarke says on the words 'delayed not,' that the original is *velo hithmahmakti*, meaning literally, 'I did not stand what-what-whating; or, as we used to express the same sentiment, *shilly-shallying* with myself.' May the Lord help all our readers to be thus wise, never stopping to question the propriety of God's commands, but ever being prompt to obey.

"Bro. John writes that another adult commenced last week to observe the Sabbath with the company in Grimsby. His Sunday evening meetings in the Market Place are increasing in interest every week. He has now the best public interest that he has ever had in that town. He is also holding two meetings per week in the Market Place in Louth, some eighteen miles south

ye not carnal?" These are the works of the flesh, of which the apostle says, if ye do these things, "ye shall not enter into the kingdom of God." May God help us to rise to the high and blessed plane, where the love of Christ shall rule and reign in our hearts! GEO. I. BUTLER.

FUNDS FOR MISSIONARY WORK.

WE have been much encouraged during the camp-meetings which we have personally attended thus far this year, to see the interest taken in sustaining our mission-work. We spoke mostly of our foreign missions,—the European mission, where Bro. Andrews has been laboring, the English mission, and the Scandinavian, the latter of which includes Denmark, Norway, and Sweden, —and the International Tract and Missionary Society, this society working largely in foreign lands and in destitute fields in our own country. We have felt very free in the Lord while presenting these important interests before our people at the camp-meetings. And we know that no subject seemed to interest them more than to learn of the extension of the work of God among the "peoples, nations, and tongues" of the earth. At the Pennsylvania camp-meeting over \$1,500, was pledged to be paid within a year; \$1,000 had previously been pledged by one brother, making upwards of \$2,500 subscribed in this young Conference alone. In Iowa upwards of \$4,000 was pledged; in Wisconsin; \$2,200; in Minnesota, about \$1,300; and in young Dakota, \$1,400, besides \$800 on their own local missionary work. Thus in these five meetings nearly \$11,000 has been subscribed the present year, for the benefit of our missionary enterprises. This was very cheerfully done, without pressing, after a statement was made before the people of the wants of the cause of God in the work for the world.

We were never so much encouraged as at the present time in this direction. This is not because we see such great things being accomplished just yet; but because we see plans and movements in progress which we feel sure will result in great good to the cause. We are extending our efforts, not as much as we should by any means, yet to quite an encouraging extent. Eld. B. L. Whitney and his fellow-helpers have gone to Europe to help those who are sinking under heavy burdens. It is expected that Eld. D. T. Bourdeau and his family will go to labor among the French in September, and follow up the encouraging openings made by the circulation of the French paper. Others will probably follow. We expect to increase the force of our missions by continued, persevering effort. We must devote ourselves to the advancement of this message which God has committed to our hands, and it shall and will be done. This movement will not stop, but go onward. Our other missions must also be strengthened.

The International T. and M. Society is sharing in the confidence of our people, and receiving more pledges of financial aid, even, than the missions. It is worthy of our confidence. We are glad to hear that the mission established under its auspices in New York City is now in successful operation. A very pleasant reading-room is established in a good point in the city, to which the people are already being attracted. A large quantity of our publications are there ready for their perusal. Other newspapers and literary journals, besides our own, are kept on hand, so that the people are glad to come. Already several of the city papers have given notices of it, thus advertising the fact. Bro. Wm. J. Boynton and wife are giving their whole time to this enterprise. We greatly hope for its success. Other enterprises of this sort must be established.

All these things will require means. But we have the most unbounded confidence that our people will respond nobly to help us carry forward these important branches of the work. We ought to raise \$50,000, at least, the present year for these four objects. And we most certainly expect to succeed in replenishing these funds. We have now reached a time when brethren of means should put in their hundreds and thousands, to scatter

abroad the truth of God. We are near the great day, and we should be greatly in earnest. This is the best time to labor for the salvation of souls we shall ever have. So says the Spirit of God. Why should not our brethren who have thousands of dollars worth of property, put in liberally to extend the light of this warning message if they believe what they profess? Brethren and sisters, we want you to think of these things. We want your help to carry on the work of our missions. We who can stay at our homes and enjoy all the comforts of life, must not forget those who have gone to distant lands, and left all that was dear to them on earth, and taken their lives in their hands to save their fellow-men. We must share with them the great blessing which awaits them by helping with our means in the good work in which they are engaged. May the Lord help us to do this with noble and generous hearts.

GEO. I. BUTLER.

WHOLLY UNJUSTIFIABLE.

WE refer to the course of any among us who try to take advantage of the fact that they hold official positions, or are connected with our people, to advance some of their pecuniary interests thereby, and their private ends.

We have known quite a number of cases of this sort in the past, where such a course has been pursued. Some one had a patent right or some private business that he was in hopes of making money out of; perhaps it did not go off with that success he desired, so, as a last resort, he would try to obtain all the Seventh-day Adventists' names he could find, and send his circulars to them, or write to them stating that he is of the same faith, and thus seek to gain an influence by means of this fact to enable him to make a sale, and thus make a little money.

In a very few cases we have known ministers to so far lose their sense of propriety as to take advantage of their official positions, and seek to get hold of the names of subscribers for our papers that they might enclose to them circulars with statements containing the most flattering prospects of pecuniary gain if they would only purchase their wares, in which, by the way, these ministers had a pecuniary interest.

We have recently had our attention brought to cases in several Conferences, where an official of one Conference had written to the officers of other Conferences requesting them to send the names of all ministers, elders, etc., in those States, and signing his official title, so that he might send them prospectuses of maps, charts, etc., and holding out inducements of large profits, though these objects were not stated in the first letter.

We feel it our duty to say that we consider such things as these *wholly unjustifiable*, and inconsistent. Quite likely these persons may not perceive that this is so. They may think they have something very valuable, which will greatly benefit those who should obtain it, and flatter themselves that they are almost disinterested in their desires to have them purchase. But if such will stop and examine their own hearts faithfully, they will be apt to see the larger part of their interest is for the pecuniary profit likely to accrue to themselves from the transaction. In short, they hope to make some money out of it, and take advantage of their religious connection and influence to enable them to do it. This is mixing things up too much, and trying to make a "gain of godliness."

The influence of such things is decidedly wrong, and we utter our solemn protest against them, and caution our brethren, where some one is trying to gather the names of our people of them, to find out whether or not they have some private speculation in view. We have known our brethren to have their confidence abused, and to suffer losses and be brought into great trial because of the schemes of money-making, speculating, patent-right men, who gained their confidence because they claimed to be Seventh-day Adventists. Beware of such. When a man asks us to buy of him because he is one of our people, and claims that we should have special confidence in him because of this fact, it is a suspicious circumstance, and carries the impression that the article itself is deficient, or it would sell on its own merits. Let us beware of covetousness, and of mixing worldly gain with religious profession.

GEO. I. BUTLER, Pres. Gen. Conf.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Continued.)

THE REASONS FOR A DENOMINATIONAL EXISTENCE.

THE existence of different denominations has occasioned much regret in the minds of many good men. It is very certain that there are great evils which are attributable to the division of the Christian church into numerous sects. It is clear also that the differences between many of these sects is so slight that it does not justify their separation. There are some considerations, however, which render it certain that the present order of things, unfortunate as it may be in some respects, would be rendered worse instead of better by a union of all the churches on a basis which would render it necessary for any of them to sacrifice any fundamental principle of faith. Seventh-day Adventists, for example, could not be true to God, to society, or to themselves, were they to surrender their denominational existence for the purpose of entering into a church union where they would not be allowed to publicly teach, as well as practice, the doctrines which they hold. Whatever may be said about the tenets of other denominations, those of the Seventh-day Adventist church differ so widely from those of the orthodox world generally, that it would be absolutely impossible for the two classes to work harmoniously together. Take, for example, their views upon the Sabbath, spiritual gifts, the state of the dead, and the advent.

They could not without a complete surrender of conscience, consent to desecrate the seventh-day of the week. To observe two days in the week would be impracticable for several reasons.

Believing, as they do, in the perpetuity of spiritual gifts, and that God is now speaking to his people through one of their number, as he did to the church anciently, they could not consistently stultify themselves by consenting to remain silent on a point of so great importance.

Again, entertaining as they do, strong convictions that the dead are unconscious, and will remain so until the resurrection, and perceiving that the opposite view is not only unscriptural, but also exposes those entertaining it to the danger of being deluded by modern spiritualism, their love for others would impel them to talk out their convictions upon this subject. But such a course in a church where points of disagreement were to be ignored, would necessarily result in confusion.

Finally, the doctrine of the near coming of the Lord is one of such practical significance, that it would be out of the question for one entertaining the same to hold his peace when addressing men who are so soon to witness the revelation of the Son of God from Heaven. Should they yield to their natural impulses in that direction, however, they would violate the terms of union, and seriously offend those who regard the doctrine of the near advent as a grave error.

We repeat, therefore, whatever course others may pursue, Seventh-day Adventists differ so radically from their brethren of other churches, that it would be utterly out of the question for them to enter into any church union which would render it necessary that they should padlock their tongues or stifle their convictions. God has given them an important message for the world. Were they to refuse either to practice the principles of that message themselves, or to proclaim them everywhere and under all fitting circumstances, they would lose their high commission, as well as their personal experience in the things of God. To them therefore, there is but one safe course, and that lies along the line of a separate denominational existence. With a galaxy of truths, peculiar to themselves, which shine out as clearly and distinctly from the word of God as the planets do from the sky above them, they have created for themselves an organization where those great truths, in common with other fundamental Bible doctrines, can be freely discussed, and ways and means devised for their universal diffusion. W. H. L.

(To be continued.)

This was about equally divided among the four objects. If our brethren and sisters fulfill these pledges the coming year, we shall expect the Lord will greatly bless the cause in the Texas Conference.

On the whole, we had a good camp-meeting. We find the third angel's message the same in the State of Texas as in other parts of the world. The same willingness to sacrifice for its advancement exists in the hearts of all our people everywhere. May God speed on the message till every jewel is found, and brought safely into the kingdom.

I. D. VAN HORN.

PERSECUTION.

FROM a private letter just received from Eld. S. Fulton, who has been having a good interest at Leach, Tenn., we learn that the spirit of opposition is stirred.

He writes: "Our nice new tent has been burned to ashes, and notices pasted up on the roadside and public buildings stating that if the citizens permitted me to preach in any of their houses, meeting-houses, or school-houses, they would burn them also; and that if I did not leave, they would take my life. The matter has created great excitement throughout the country, and has won to the cause many friends. Yesterday (Sunday) we held a meeting on the ground where the tent was burned, and before we left the ground, \$129 was pledged with which to purchase a new tent," etc.

We are glad Bro. Fulton has been able to reach the hearts of the people, and bring them to obey God. This is what stirs the enemy. We shall see more of this bitter opposition as we draw near the end. We have ordered another tent made for Bro. Fulton to be sent just as soon as it can possibly be done.

GEO. I. BUTLER.

TO THE OHIO MINISTERS AND LICENTIATES.

DEAR BRETHREN: You remember the plan of reporting to our State Conference, that was set before you at our last State quarterly meeting at Clyde. You were there advised to make a note of the form recommended, and it is presumed that you did so. We expect all reports of ministers and licentiates to the Conference this year to be made after the plan there recommended.

There should be a reform among us in the matter of reporting, in order to insure correctness and uniformity, and to enable the auditing committee to do their work understandingly.

If your reports do not come in as recommended, the auditing committee may see fit to pass them back to you for re-writing. Let your report of labor and financial report end Aug. 14, 1883, the first day of camp-meeting; and pass them in to the State Conference Secretary as soon after you reach the camp-ground as possible.

H. A. ST. JOHN.

MORE ABOUT THE VIRGINIA CAMP-MEETING.

ARRANGEMENTS have been made with some of the brethren to have their teams at the depot to meet the afternoon trains of Wednesday and Thursday, Aug. 8, 9, for the purpose of taking to the camp-ground the brethren and sisters who come by rail. If all those coming by rail will make their arrangements to get to New Market on either of the above-named days, we will do all we can to have them and their baggage taken to the grounds free of charge. Come, and have your baggage checked to New Market, Va., B. and O. R. R., and inquire for R. T. Foltz. Let all try to be there by Thursday, as undoubtedly the brethren will not go to the train with their teams after that day. Other conveyances will be found daily, for the transportation of any one who wishes to attend the meeting.

We will have on hand on the ground a full supply of our publications, both in bound and pamphlet form. Many of these books should be in the hands of all our brethren and sisters, and they will here have a chance to supply themselves with these works.

COMMITTEE.

CAMP-MEETINGS IN IOWA.

THOUGH we have not been very successful in hearing from the parties interested, we take the liberty to appoint camp-meetings as follows:—

We will hold the Western Iowa meeting at Smithland, Woodbury Co., Aug. 16-21. The meet-

ing will begin Wednesday night, and will break up early Tuesday morning. The brethren at Smithland agree to meet all persons coming from the west at Whiting Station, Wednesday, and take them to Smithland free of charge; but there will be no teams there after Wednesday. If any come to Whiting later than Wednesday, they will be obliged to hire their own conveyance to the ground. The brethren will meet all passengers coming from the east at Mapleton, Wednesday and Thursday, but not later; and these will be carried free of charge. All who wish transportation from these places will please write to G. W. Hoskins, so he can calculate on the number of teams to send.

There will be another camp-meeting at Algona, Aug. 23-28. This meeting will also begin Wednesday eve. The brethren at Algona will make the necessary preparation. We hope our brethren and sisters in Northern Iowa will show their appreciation of this meeting by turning out and assisting by their presence, and prayers, and otherwise, to make the meeting a success. We are sure that our people need the benefit of these meetings, but, brethren, you cannot be benefited by them unless you are there. The usual provisions for both man and beast will be provided. We shall also have two forty-foot tents on the ground, so that we will have more room for lodging than formerly. But we advise all who can to secure tents; if you cannot purchase them, perhaps you can rent them from some of our brethren in the State. You will enjoy the meeting better to have a tent by yourself. But let none stay away for lack of a tent. All who come will be provided with tent room. Be sure, however, and provide yourselves with what bedding you wish; *remember this.*

We shall endeavor to have all the help at these meetings that it will be necessary to have, and hope our brethren and sisters will come to the meeting not simply to get acquainted with each other, and to have a social time, but to seek God and his help.

E. W. FARNSWORTH.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

QUALIFICATIONS REQUISITE TO CHURCH MEMBERSHIP.

While it is in the highest degree desirable that members of the Seventh-day Adventist churches should be established in the outset upon the cardinal doctrines of our faith, it has nevertheless been thought advisable to make the tests of church fellowship as few in number as it is possible to do. It is the custom, therefore, of our denomination to insist that candidates for church membership who have recently come to the faith, should be required to give their assent before admission to a church to such doctrines only as are most clearly deducible from the word of God, and are inseparably connected with the practical duties of the Christian in his daily walk. For this reason, the church covenant has been made as simple as possible, embodying in general terms a pledge to keep the commandments of God and the faith of Jesus.

The commandments of God referred to in the covenant, are the decalogue, or ten commandments, given on Mt. Sinai. They are a synopsis of every duty which springs out of love either to God or to man. The keeping of them involves the conscientious observance of every one of the ten. It is well understood that Seventh-day Adventists interpret the fourth as literally as they do the other nine commandments, and consequently, that they insist upon the observance of the seventh day of the week as the Sabbath by all who enter into church-fellowship with them.

The words "faith of Jesus," as employed in the covenant, cover all the doctrine of the gospel of Jesus Christ. It is not understood, of course, that the persons adopting the covenant assume that there can be no truth taught in the New Testament, however unimportant it may be, which they do not both hold and practice. Since the great Romish apostasy, the course of the Christian church has been progressive. Old truths, long hidden by the rubbish of papal superstition, have been brought to light one by one. It is to this fact that Seventh-day Adventists owe their exist-

ence. They should, therefore, be among the very last to insist that there are not still other important doctrines yet to be discovered in the word of God. When they covenant together to keep the "faith of Jesus," they should be understood as pledging themselves to observe all the teachings of the New Testament as they now understand them, and to hold themselves in readiness to receive and practice such as may be revealed to them hereafter.

Among the doctrines which a progressive experience has led them to accept, and which, though regarded by them as of the greatest importance, they nevertheless do not insist shall be unqualifiedly accepted by those who have but just come to the faith and ask for admission to the church, is that of the perpetuity of spiritual gifts. This doctrine is one which, though plainly set forth in the word of God, is very unpopular at the present day. It is one, the proper investigation of which, requires a little time. It would seem unreasonable, therefore, that the young convert should be denied the ordinances of the Lord's house, and the fellowship of God's people until such time as he shall become established upon this point of faith. While, therefore, it is not customary to admit into the church those who have positive convictions against the doctrine of the perpetuity of spiritual gifts, as held both theoretically and practically by Seventh-day Adventists, it is the practice of the latter to admit persons who meet all the other requisite conditions when it is believed that they are in a frame of mind such that they will after their admission investigate patiently and without prejudice the doctrines of the church upon that subject.

Should such persons reject the doctrine of spiritual gifts, experience has shown that they would in process of time either ask of their own accord to be disconnected with the church, or develop such characters as to make it necessary to set them one side.

The following points might be mentioned as those which should be met in the experience of a candidate for church membership: 1. The individual should be a firm believer in the inspiration of the Holy Scriptures; 2. He should accept the doctrines set forth in our fundamental principles respecting God the Father, Christ the Son, and the Holy Spirit; 3. He should give good evidence that the work of conversion is going on in his heart, and that the Holy Spirit has so far transformed the same that he is a child of God; 4. He should adopt the covenant of the church as understood by the church itself; 5. He should either be baptized by immersion, or make it clear to the church that he had previously received baptism in that manner; 6. He should be a total abstainer from alcoholic drinks as a beverage; 7. He should not be addicted to the use of tobacco or opium in any form.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*W. Chayne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE LOST PROPHECY.

Why is it that the prophecy in Jude 14, 15, is not found elsewhere in the Bible?

H. L. M.

Ans. Several answers might be given. If it were propounded to a certain class of critics, the organ of whom is published somewhere in Iowa, they would probably return answer that either God or the compilers of the Bible, having become ashamed of the said prophecy, had caused it to be suppressed.

As you may not have a great deal of confidence in the wisdom of such interpreters, perhaps it may be well to look about us to see if we cannot discover some better reason. It is undeniably true that Enoch's prophecy must have contained more words than are quoted by Jude. It is also a fact, well understood by intelligent readers of the Bible, that several inspired books are incidentally referred to in the Scriptures, which are not now found in the Sacred Canon. Such a condition of things neither impeaches the wisdom of God nor the honesty of those who collated the different books of the Bible.

Doubtless the lost books under consideration, as

camp-meetings and other public gatherings, of those beautiful songs which he sang so sweetly. He was a man of power as a public speaker. He was a most successful teacher, and had the gift, to a rare degree, of attracting the affection of his pupils to himself. A host of them will remember him with the deepest affection. Many hundreds of the pupils of the public schools of Battle Creek, where he taught last winter, were present at the funeral as an evidence of their regard.

Brother Stone was of a cheerful, hopeful turn of mind, brimming over with animal spirits, so much so that at times he seemed almost like a boy when among the boys. At other times he felt himself that this was his special weakness. But he felt a deep interest in the moral and spiritual welfare of the young, and many times labored with those who were inclined to waywardness, to draw them toward the good and the true. He had a great love for the truth, and was a firm believer in every part of it. He was a man of moral courage to express his convictions, whether others favored his views or not. But he is gone from among us, and we shall see his face no more in this world. Our hearts have felt very sad the last week, at his loss under such peculiar circumstances.

May our merciful God remember the dear afflicted family circle, the aged father left without the support of this affectionate son, the companion herself suffering pain from injuries received in the same accident, and the other relatives who are so sadly afflicted by this great calamity.

GEO. I. BUTLER.

Battle Creek, Mich., Aug. 3, 1883.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Continued.)

THE ADMISSION OF MEMBERS INTO THE CHURCH.

In order to avoid confusion, it is necessary that system should be followed, to a certain extent, in the admission of members into the churches.

Experience has shown that the following mode of proceeding presents very many advantages over any other: 1. When persons wish to unite with the church, let them make known their request either personally or through their friends, to the pastor, elder, deacon, or leader of the church with which they wish to unite. 2. The church officers should then visit the parties so applying, converse with them freely in regard to their faith and Christian experience, with a view to determining whether there is any obvious reason why they should not unite with the church. In case they should find that such really existed, they should frankly state their convictions to the applicant, counseling him to refrain from making the application until such time as the objection shall be removed. Should he still persist in demanding that his name should be offered for church membership, then it should be presented before the church in due form, the officers at the proper time making a full statement of the case. 3. Whenever any person applies for membership to the church, the elder, deacon, or leader, after having visited him, and found on examination no good reason why he should not become a member of the church, should give public notice of the fact that the application had been made, and designate a day on which it would be considered by the church. Usually, at least one week should intervene between the public announcement of the application and the time appointed for the consideration of the same. 4. At the time that the application is announced, the

name of the party applying should be distinctly given, and all present should be requested to make known to the church officers privately, before the time appointed for the final determination of the case, any objections (should there be such) which they might have to the admission into the church of the party making the application. 5. Whenever objections have been offered under such circumstances, the church officers should examine into their validity, and give the applicant an opportunity to remove them if possible. 6. Should no objection be offered until the day on which action is to be taken, and should an objection then be presented, the church officers should request the applicant and the objector to step one side with them in order that an effort may be made to remove the objection offered. Should this effort at reconciliation fail, then the case should be brought to vote, or postponed till some definite time in the future, as the officers may think advisable. 7. No objections having been made, and the time for the decision of the case having been reached, the applicant should be requested to rise and make such remarks respecting his personal experience and faith as the occasion may require. In case he does not speak as fully on these points as might be thought desirable, the person in charge of the meeting would do well to question him respecting them as fully as he may think necessary in order to enable the brethren to vote intelligently in the case. 8. This done, an opportunity should be given for any one to move that the applicant (calling him by name) shall be admitted into church fellowship. 9. When such a motion is made and properly seconded, an opportunity should be given for remarks or objections. 10. In case objections are offered, they should be disposed of in the manner provided for above in No. 6. 11. When, at length, the matter comes to a vote, both an affirmative and a negative expression should be called for, and the brethren should be requested to vote either for or against the motion by rising to their feet. The importance of a full vote should also be impressed upon them. 12. Should the motion receive the support of all voting on the same, the officer in charge should then announce that the motion was carried. However, should there be one vote against the motion, he should declare that the vote was lost, and the applicant rejected. 13. In case the applicant has been admitted on profession of his faith, the church covenant should be read to him, after which, the officer in charge should inquire whether he assented to the same, and was ready to solemnly covenant with the other members of the church to carry out the obligations which it imposes. 14. In case he consents so to do, the clerk should be instructed to place his name among the names of the members of the church.

At this point, also, it is the custom of some of our churches for the officers of the church to extend to the newly admitted member the hand of Christian fellowship. In others, again, it is the practice of all the members of the church to extend the hand of fellowship to the person in question. In others still, no action of the kind is taken either by the officers or the members. Individual churches should be left to choose for themselves which of these three methods they will follow.

In case one or more members should oppose the admission into the church of any person in such a manner that the church should become satisfied that they were willful and unreasonable in the course pursued by them, they would properly become subjects of church labor. If they should refuse to relent and manifest a Christian spirit in the matter in question, they might properly be expelled from the church.

When persons have been voted into the church who have not been baptized, the motion should assume in substance the following form: "I move

that ——— be received into this church upon baptism."

When persons are admitted into the church by letter, no examination of the candidates is necessary. The letters which they bring certify that they are members in good and regular standing in other S. D. Adventist churches. It is to be presumed, therefore, in the absence of evidence to the contrary, that they are sound in faith and blameless in life. The proper church officer should read the letter of each individual to the church with which they wish to unite. It should then be moved by some one that they be received into the church upon the letter which has been read. This motion should then be seconded, and affirmative and negative votes called for. In case there should be no opposition, it should be declared that the person in question is admitted into the church, and his name should be placed on the roll of its members. Should any one vote against the reception of the person bearing the letter, it will be necessary for him to remain outside of the church until such time as he shall be able to receive a unanimous vote of all of its members.

LETTERS.

There are two kinds of letters which are granted to members of churches under certain circumstances.

THE LETTER OF INTRODUCTION is the first of which mention will be made. It is given to individuals who, while remaining members of any given church or churches, wish to travel in parts of the country where they will come in contact with brethren who are not acquainted with them. In such cases, they find it greatly to their advantage to carry with them well-authenticated evidence that they are members in good standing of a Seventh-day Adventist church. Such evidence immediately secures for them the confidence of those of like faith with themselves. A letter of introduction, therefore, furnishes just the testimony which such persons need, as it is a certificate from the clerk of the church to which they belong, that they are members of the same, enjoying the confidence of their brethren.

Any member who is in good and regular standing in the church to which he belongs, is entitled to a letter of introduction whenever he may make application to the clerk of the church for one. It is not necessary that a vote of the church be taken under such circumstances.

At the present time (1883), such a letter is good only for three months.

A LETTER OF COMMENDATION OR DISMISSAL is one which is granted to an individual who wishes to disconnect from the church with which he belongs and unite with another one. It should never be granted unless the person applying therefor has a good standing in the church of which he is a member; otherwise, letters of commendation would prove a snare instead of a protection. Again, it should never be given to an individual until he has fixed definitely upon the church with which he wishes to unite. Where it can be done, such a letter should be applied for by the party wishing the same, before he moves from the place where the church is located of which he is a member. Otherwise, he would not be present to answer to any objections which might be raised to his receiving a letter.

Letters of commendation are never given directly to the individuals applying for them; but they are sent to the clerks of the churches which they wish to join. When a church clerk receives a letter of commendation for any person, he should immediately present the same to the church of which he is the clerk. Whenever they have taken favorable action, by receiving into their membership the person to whom the letter of commendation was granted, then the clerk of that church

should immediately mail to the clerk of the church which granted the letter of commendation a certificate setting forth the facts in the case. When that certificate is received by the clerk of the church to whom it was mailed, he should make an entry on the church book, which will accurately set forth the history of the case. Persons receiving letters of commendation remain members of the churches granting such letters, until they are fully united with other churches.

A letter of commendation or dismissal should, as a rule, receive the unanimous vote of all voting upon the question. When, however, there are a few who persist in voting against the granting of such a letter to any individual applying for the same, their objections should be inquired into, and if, after they have been carefully heard, they are thought to be of but little consequence, the letter in question should be granted, provided that three-fourths of the members present vote that the same shall be done.

The church quarterly meeting furnishes the best opportunity for the granting of letters, that being the occasion when the majority of the church members are usually present.

Blanks for letters and certificates can be obtained from any of our publishing houses.

PROPER METHOD OF CONDUCTING CHURCH TRIALS.

It is greatly to be regretted that such a thing as a church trial should ever be unavoidable. It frequently occurs, nevertheless, that it becomes necessary to resort to this most disagreeable remedy in order to preserve the spiritual life of the church. Without it, the latter would soon fill up with those who, while Christian in name, would be very far from being Christians indeed.

Whenever it becomes evident that a trial is unavoidable, the officers of the church should see to it that it is attended to immediately. Delay in such matters frequently works disastrously, as it gives an opportunity for the church to become divided to that extent that some, not knowing the facts in the case, will positively sympathize with, while others will too severely denounce, the offender. No church trial, however, should ever take place until every proper effort has been made to adjust the difficulty without resorting to such a remedy. Our Saviour has clearly marked out in Matt. 18:15-17, the steps which should be taken in the settlement of differences between individuals.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE GOLD TRIED IN THE FIRE.

What is the gold that has been tried in the fire that we are counseled to buy? Rev. 3:18. N. A. G.

Ans. The gold tried in the fire is contrasted in the passage quoted, with the false riches which had inflated the pride of the Laodicean church. Christ counsels them to buy of him genuine riches. Gold thoroughly tried in the fire is freed from dross or impure material; so the riches which Christ would impart are those which the gospel bestows upon all who embrace it fully and heartily. Faith and love, or perhaps all the Christian graces, are typified by the gold in question. See Jas. 2:5; Heb. 11:1; Gal. 5:6; 1 Tim. 6:18.

THE CAMEL AND THE NEEDLE'S EYE.

How do you explain Matt. 19:24?

F. B.

Ans. In the days of Christ, it was customary for persons to give expression to their idea that a thing was impossible, by saying that it was easier

for a camel to go through the eye of a needle than for such and such things to take place. In the Talmud this figure is twice employed, the elephant being substituted for a camel.

Some have supposed that in Matt. 19:24, reference was made to the little gate for foot passengers usually found near the great gate of Eastern cities. Such an interpretation is so largely conjectural that it is of no value. Others again have, by the change of a letter, tried to transform the word that stands for a camel (*kamelos*) into *kamilos*, a rope. Practically speaking, such a change would not bring relief, even were it authorized; since it would be impossible to pass a rope through the eye of a needle. We think, therefore, that to treat the expression as a proverbial one is the correct course to be pursued.

Should it be replied that by so doing, all rich men would be excluded from the kingdom of Heaven, the answer will be found in verse 26, where the Saviour states that "with God all things are possible." The salvation of the rich is indeed impossible, when considered from the standpoint of human capability; but when God sees in a rich man that which renders it certain that under more favorable circumstances he would obey him, he can by his providence make his surroundings such as to render that obedience possible, and thus secure his salvation. If indispensable to that purpose, God can take his riches from him.

ORDAINED TO ETERNAL LIFE.

Will you please explain Acts 13:48, "As many as were ordained to eternal life, believed"? D. H. R.

Ans. I understand that when Luke declares that as many as were ordained to eternal life, believed, he recognizes the fact that there are certain ones who are ordained to salvation. That ordination took place at the foundation of this world. It was not a blind, unreasonable ordination, made independently of the deeds and lives of those to whom it related; but it was based on the foreknowledge of God,—that the individuals in question would heartily embrace and carry out the plan of salvation.

A father looks over his family of seven sons; he judges that son number five, from all that he can learn of him from observation, will make a man who will possess vastly better qualities than any of his brothers. He therefore ordains, or decrees in his will, that such shall have the care and oversight of his mother, and that when he, the father, dies, nine-tenths of the paternal estate shall be bestowed upon him. The time arrives at which the father dies. The son takes the charge of his mother, enters upon the possession of his estate, and meets, in every respect, the expectation of his father. In that case, the expectation of the father was realized. In a similar case, it might be thwarted, on account of lack of foresight on the part of the father. Parents, on account of inability to penetrate the future, run more or less risk in bestowing money on the basis of a confidence which may be misplaced. Not so with God. He knows the end from the beginning. We cannot tell how he does so, but we know it to be a fact that such is the case. It is therefore just as easy for God beforehand to write the names of those who will be saved, as it will be at the close of time to record those of men who have actually been saved.

The exposition given above proceeds upon the hypothesis that the original word translated "ordained" in Acts 13:48, means "foreordination." It is translated "ordained" in King James' and the revised version. Not desiring to enter into the controversy in regard to the original term, I have discussed the principle of foreordination in such a way as to show how those passages in which the term foreordination actually occurs may be harmonized with reason. Isa. 46:10; Rom. 8:29; 9:2; 1 Pet. 1:2; 2 Thess. 2:13; Eph. 1:4.

TO THE WORKERS.

BY M. J. BAHLER.

O REAPER in God's harvest-field,
See'st thou the sky o'er-cast
With clouds of fierce and angry form?
Hear'st thou the distant blast
Of coming storm? And see'st thou, still,
The ripened grain bend low
Beneath the winds so fierce and wild,
Whose mutterings louder grow?

Oh! hasten, reapers, gather quick
The precious sheaves of grain,
Before the fearful storm shall burst
In wrathful might and main.
God's angels now by his command,
The gathered winds hold fast,
That we may work and gather in
The grain from tempest blast.

Then, reapers, haste; ye gleaners, too,
For though ye may not bear
Full sheaves unto the Master's hand,
The harvest work ye share;
And you shall bring a precious store
Which, only for your hands,
Were left to perish in the storm
On barren stubble lands.

Then may this thought arouse your zeal,
And nerve the hands which lag;
Your work is of such import grand
That courage ne'er should flag.
The angels who on wings of light
Obey God's high behest,
Would gladly glean the harvest-fields
If this for man were best.

Toil on; the clouds have blacker grown,
And mutterings from afar,
Which come upon the groaning winds
Proclaim the tempest near.
Then haste, ye reapers; speed, oh! speed;
The coming storm proclaim;
And ere in fury it doth burst,
Secure the ripened grain.

Denison, Texas.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

NORTHERN EUROPE.

In Denmark I held meetings nearly three weeks before, during, and after the Conference. Bro. Brorson attended most of these meetings with me. In Hvalsømagle, Sjælland, quite a number of Sabbath-keepers and others gathered, some coming from a distance. A sister sixty-three years old came to the meetings in Høver, where the Conference was held. She had walked twenty-five miles to the meeting. She is not very strong, so I asked how she managed to walk so far. She answered that she had used six days for the journey, talking and praying with the people as she came, and scattering tracts. She is a widow, has sold her little property, and taken ten shares in the Printing Association; has also donated \$27 to be used for missionary labor in Vejle and vicinity, and prays most earnestly for the success of the cause. The meetings were a great feast to her. The Lord has also heard her prayers. She has a son who, with his family, is fully in the truth, also a daughter who is indeed a worthy sister in the church, and Bro. Brorson is now having a good interest in Vejle and vicinity. Four new Sabbath-keepers met with him last Sabbath.

There are some stingy souls among our members in Denmark, but there are also some noble souls who, like this sister, are living fully for God and his precious cause.

In Brønderslev a good many gathered to hear the preaching, and two brethren were baptized. We held six meetings in Brønderslev and Alstrup, and one in Asaa. The last meeting in connection with the Conference was held in a grove near Galthen. About three hundred people met. Some decided opposition was manifested, but the Lord turned it to the advancement of the cause.

After a few meetings with the brethren in Christiana, I went to Sweden to attend the Conference in Grythytted. There were about seventy-five Sabbath-keepers present, and the meetings on Sunday were attended by nearly two hundred people.

Bro. Johnson was ordained to the gospel ministry by prayer and the laying on of hands. The Lord came near to us on this solemn occasion. Bro. J. has by the help of God become an acceptable and much beloved laborer in the gospel. On Monday Bro. Norlin was baptized. This brother

treme unction, orders, and matrimony, were first decreed by the council of Florence, though they had been taught before. In 1453 the eastern Roman empire terminated at the taking of Constantinople by the Turks. In 1492 the Moors were driven from Spain. In the same year America was discovered by Columbus.

In 1517 the great Reformation commenced in Germany by Luther's attack upon papal indulgences. The Reformation began in Switzerland in 1519, and in Sweden and Denmark in 1524. The Reformers were first styled Protestants at the diet of Spire 1529. In 1539 the society of the Jesuits was instituted. In 1545 the council of Trent convened, and lasted eighteen years. In 1555 many reformers were burned in England under Queen Mary. In 1560 the Reformation began in Scotland, and in 1566 it began in Holland. In 1572 occurred the massacre of the Protestants on St. Bartholomew's day. In 1598 the edict of Nantes established religious liberty in France. This ends the seventh century of the sixth period of 1000 years.

In 1608 Arminius preached against Calvinism in Holland. In 1611 the present English translation of the Bible was finished. In 1618 the synod of Dort condemned the Arminians. In 1622 the Congregation de Propaganda Fide was instituted by the pope. In 1633 Galileo was imprisoned by the Inquisition for asserting that the earth moves. In 1650 the Quakers arose in England. In 1653 the doctrine of Jonsenius, a reformer among the Catholics of France, was condemned by the pope. In 1685 Louis XIV. revoked the edict of Nantes, and inflicted great cruelties on the Protestants of France.

In 1701 the English Society for Propagating the Gospel in Foreign Parts was instituted. In 1729 the Methodists arose. In 1732 the Moravian Missionary Society was instituted. In 1755 occurred the great earthquake of Lisbon, which shook an extent of territory four times that of all Europe. In 1773 the pope suppressed the society of the Jesuits because of its mischievous character. On May 19, 1780, occurred the remarkable darkening of the sun and moon in the New World. In 1789 commenced the terrible French Revolution. In 1798 the papal government was abolished. The ninth century of the sixth period of 1000 years ends here.

In 1804 was instituted the British and Foreign Bible Society. In 1814 Pope Pius VII. restored the Society of the Jesuits. In 1816 the American Bible Society was instituted. In 1826 the American Temperance Society was formed. In 1831 the British and Foreign Temperance Society was formed. In 1833 occurred the shower of falling stars, which extended over a vast territory. In 1848 the people of Rome established a republic, and the pope fled to the king of Naples. In 1854 the pope proclaimed the Immaculate Conception of Mary. In 1866 occurred the great shower of falling stars in Europe. In 1870 the council of the Vatican established the infallibility of the pope. This was followed by the total loss of his temporal power and the establishment of the kingdom of Italy with Rome for its capital. The sixth period of 1000 years must end in this century though we cannot fix the year when it will terminate. But the signs of the times admonish us to watch and to keep our garments.

(To be continued.)

J. N. A.

THE REVIEW SUPPLEMENT.

Most of the readers of the REVIEW are aware that there is published in the State of Iowa a paper entitled the *Sabbath Advocate*. It is the organ of a party which has maintained a sickly existence for many years. The editor of the paper in question regularly devotes a large portion of

its space to criticisms of the work of Seventh-day Adventists. Mrs. E. G. White and her testimonies usually furnish the staple of the matter which it offers weekly to its readers. Not satisfied with legitimate criticism of Mrs. White's work, it is in the habit of dealing out to its patrons the grossest misrepresentations concerning what she has done, and what she has said. Incapable of organizing successful efforts itself against those who are treading under foot the commandments of God, it expends its energies in untiring effort to cripple those who have done, and are doing, more for the restoration of God's ancient Sabbath than any and all other denominations besides.

It is not the custom of the REVIEW to devote a great deal of its valuable space to the refutation of the many falsehoods which are put in circulation by these western malignants. Occasionally, however, it is compelled to "come down" from its important work just long enough to expose the malevolence and dishonesty of these men so fully that their spirit may become apparent to all. This done, it returns to its grander mission of pushing forward the special work of God for this time.

This western faction have been unusually active of late, having received into their number two or three recruits who are particularly adapted by nature to discussions which deal in personalities. They have just issued an extra to their weekly paper which reminds one of nothing so much as one of those geysers on the Pacific coast, which periodically project, high in the air, masses of mud and slime, which, falling back on the earth again, mar and disfigure the fair face of nature for rods around.

The persons who in this foul sheet are made the objects of violent attack are Mrs. E. G. White, Elds. G. I. Butler, and J. H. Waggoner. So far as these individuals are concerned, they are, in fact, rather honored than dishonored by the attack which is made upon them. It has, however, been thought best, for the sake of those who, being unacquainted with their true character and labors, are liable to be deceived by the misrepresentations put in circulation against them, to issue a Supplement to the REVIEW which will set forth the facts in the case.

As the "Extra" to the Advocate deals very largely in charges to the effect that leading men among us have deliberately and designedly suppressed portions of the visions of Mrs. White, and connived at the misappropriation by Eld. White and wife of funds donated to the general cause, these charges are taken up in order, and considered in the Supplement which accompanies this week's REVIEW.

This latter document is a very strong one, and not only vindicates the character of those who have been unjustly aspersed, but it also places the brand of infamy on the brow of those who have deliberately misrepresented both the motives and the acts of those whose course of conduct has been both honorable and praiseworthy in the relation they have sustained to the cause of God.

As the *Advocate* Extra, and certain tracts of like character with the Extra, have been widely circulated in all parts of the country, it is to be hoped that our brethren will especially interest themselves in scattering the Supplement to the REVIEW far and near. They should also read it themselves carefully, as in so doing they will become qualified to meet and refute the silly slanders which have been put in circulation by this western faction.

Each subscriber of the REVIEW will receive a copy of the Supplement free of charge. To those who wish to engage in its circulation, it is offered, post-paid, at five cents per copy. W. H. L.

—The man who cannot blush, and has no feelings of fear, has reached the acme of impudence.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Continued.)

PROPER METHOD OF CONDUCTING CHURCH TRIALS.— CONTINUED.

OUR Saviour gives directions in regard to the settlement of difficulties between brethren as follows:—

1. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

2. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

3. "If he shall neglect to hear them, tell it unto the church."

4. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

From the foregoing we learn that there are two things which should be done by any person who feels that he has been injured by a brother, before bringing the matter to the bar of the church.

First, he should go to the offending brother and tell him his fault when no other person is present.

Secondly, if he will not hear him, he should go to him again, taking one or two witnesses, so as to provide himself with the necessary proof in regard to the result of the interview.

Until both of these steps are taken, the offended brother has no right to burden the church with his personal troubles. The same authority which gave him the right to appeal to them under certain circumstances, imposed upon him the duty of endeavoring first, through an interview, to bring about a settlement of his difficulties with the individual who had injured him. In nine cases out of ten, church trials can be avoided altogether, when the steps prescribed by the Saviour are properly carried out.

Even where the offense committed by an individual is not a private but a public one (*i. e.*, one which concerns the whole church and the cause of God generally), the person who is in the fault should be visited, and remonstrated with before charges are formally preferred against him. Such a course gives him an opportunity to explain away misapprehensions if such exist. If not, and if he is guilty, it opens the way for an appeal to him to humbly confess his fault before entering upon the trial.

Whenever it becomes apparent that a church trial is unavoidable, it should be entered upon with an earnest desire to do exact justice to all the parties concerned therein. However guilty an individual may be, he is entitled to a fair hearing, and an impartial verdict. To secure this end, the testimony of credible witnesses should be received, even though the witnesses themselves are not professors of religion.

The time for the trial should be definitely fixed upon, and the date at which, as well as the place where, it will take place, should be distinctly announced in the public congregation. A sufficient number of days should intervene between the public announcement of the trial and the time at which it is to occur, to enable all concerned to make the necessary preparations therefor.

The charges which are to be considered should be made out in writing and handed to the one who is to be put on trial, on or before the time at which the public notice of the trial is given. They should be signed by the individual making the same.

The elder of the church usually presides at all church trials. In case there is no elder present, then it would be proper for the leader of the church to occupy the chair. In case neither the elder nor the leader be present, a temporary chairman should be elected, and the meeting adjourned to some specified future time. When, at length, the time for the trial is reached, and everything is in readiness to proceed, the meeting should be opened with singing and prayer. This done, the charges which have been brought against the party who is to be tried, should be dis-

tinctly read before the whole congregation. The officer in charge should then inquire of the person on trial, whether he admitted that he was guilty of the offense charged against him. Should he reply in the affirmative, then the church should determine just what he ought to do under the circumstances. If his reply is in the negative, then the person bringing the charge should be allowed to introduce the witnesses upon whom he relies to make out his case. When they have been heard, then the party charged with the wrong should be allowed to introduce the witnesses upon whom he relies for his defense. It is competent for the church to decide what witnesses and what evidence should or should not be received. They should seek, however, to obtain all the testimony necessary to a full understanding of the case. Technicalities ought to be waived, and the whole truth sought after. The trial from beginning to end should be characterized by a spirit of fairness and moderation. The presiding officer should at once rebuke everything like excited debate and personal abuse.

After the witnesses have been directly examined by the party who introduced them, the opposite party should have the right to cross-question them. When the evidence has been fully presented on both sides, all the parties to the case should be requested to retire from the room until the decision has been reached, as their presence might act as a restraint upon some of the members, causing them to vote differently from what they would under other circumstances. The case should at last be decided by a rising vote. A member can be expelled upon nothing short of a two-thirds' vote of all the members present. The same rule applies when a member is placed under censure.

In church trials, there is no appeal from the decision of the church to which the parties concerned in the same belong. It is better that an individual should even suffer injustice occasionally than that the church should be kept in a state of ferment for years by the repeated examinations of the same case by different bodies of men. However, when a grievous wrong has been done to any person by the decision of any church, and he is able to make such appear to be the fact, he might lay the matter before the State Conference Committee. Should they become convinced that a new trial was unquestionably necessary, in order to do justice to the aggrieved party, they might be induced to use their official influence to secure a re-opening of the case in the church where it was first tried.

When a person has been expelled from a church for a good cause, he can be received back again as a member of the same church whenever confidence in his integrity is so far restored that he can secure the unanimous vote of all the members present at the time when his application is considered. Such applications, however, should not be acted upon until the church have been fully notified of the time when action is to be taken in such cases.

When a person is simply placed under censure, his name remains on the church list, but he is denied the privileges of the church until such time as the censure shall be removed by a two-thirds' vote of the church. Persons to whom the privileges of the church are denied, have no right to partake of the ordinances, or to vote in church meetings. Neither would it be proper for them to speak or pray in the ordinary services of the church unless they wish to say something by way of confessing their fault. The following will give something of an idea of the forms usually employed in expelling members or placing them under censure:—

"Whereas, A. B. has been proved guilty of —; therefore—

"Resolved, That we hereby withdraw from him the hand of Christian fellowship.

"Whereas, C. D. has been proved guilty of —; therefore—

"Resolved, That we do hereby place him under the censure of this church until such time as he shall make satisfactory confession of his wrong."

Persons cannot withdraw from the church at pleasure, neither can their names be dropped from the roll of church membership by the action of the church itself, when once those names have been properly placed thereon. There are but three methods by which individuals can become disconnected from a church. The first is by death, the second by letter, and the third by expulsion.

Whenever there is a strong probability that a proposed church trial will present points which it will be difficult to decide, or when the case is such

as to render it certain that it will be necessary that the case should be managed with great care in order to prevent unhappy divisions in the church itself, it would be well for the latter to apply to the Conference Committee to send them some minister who is competent to give them the counsel which they need.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

TITHING GRAIN AND HAY.

If we raise grain and hay expressly to be fed to stock, do you think that it is required that we should tithe the grain and hay, and also tithe the stock when sold? D. N. M.

Ans. Grain and hay or other material, which are fed to cattle expressly for the purpose of fattening them for the market, need not be tithed, provided the beef, etc., of the cattle in question, is faithfully tithed when it is sold.

SABBATH-SCHOOL LESSONS.

Why do not the S. D. Adventists have a uniform system of Bible lessons with other denominations? D. N. M.

Ans. 1. Because the lessons employed by other denominations contain so much of error in matter of doctrine that they would be calculated to lead the children of S. D. Adventists astray.

2. Because we believe that the lessons now employed by us are superior in point of thoroughness and other particulars to those now used by other churches.

OYSTERS.

Are oysters included among the unclean animals of Lev. 11, and do you think it wrong to eat them? E. L.

Ans. It is difficult to decide with certainty whether oysters would properly come under the prohibition found in Lev. 11: 9-12. It would, however, seem from the language, as if they might. If they do, then there would be undoubtedly some natural reason for the discrimination against them. Some have thought that such a reason is found in both their habits in the matter of feeding and the circumstance that it is necessary to eat them just as they are found in the native state without separating from them the viscera.

SABBATH MAIL-GETTING.

Is it right for Sabbath-keepers to go to the post-office for their mail on the Sabbath? H. V.

Ans. I think not. The post-office is an institution which is run in the interests of the world on the Sabbath day. Those employed therein receive regular wages for the discharge of secular duty. If it would be right for them to keep the office open on the Sabbath, in order to furnish us with our mail, then it would be right for us to go there for our mail on the Sabbath. Otherwise it would not. The only conditions where we can conceive that it would be proper for Sabbath-keepers to avail themselves of the benefits offered by postal arrangements on the Sabbath, would be in cases of extreme necessity, such as are presented in times of sickness or death. We might, for example, avail ourselves of the mail to send for a physician on the Sabbath, when the sickness was so severe that we would be justified in employing a man for the special purpose of going for a doctor.

The mere circumstance that one lives six or eight miles from a post-office, and therefore, that it would be a great convenience to go to the office to get the mail on the Sabbath day when attending church, furnishes no argument whatever in favor of such a practice, since the same line of reasoning would justify a farmer's going to a mill for his grist on the Sabbath, or to the store for a needed article of merchandise.

Perhaps it would be admissible for brethren living in the country, to engage some brother living in the town to get their mail from the office for them on Friday, in order that he might be able to deliver it to them on the Sabbath. Even then, however, such mail should not be read on the Sabbath day, if it relates to worldly matters. The reading or writing of business letters, or the reading of political and news items in newspapers is not compatible with the proper observance of the Sabbath.

FOOTPRINTS OF JESUS.

Look not for the Saviour's footprints
Near the royal palace gate;
Seek them not in halls of grandeur,
Gilded domes, and regal state;
Seek them not in grand cathedrals,
Nor in learning's temple fair.
Where proud piety, on cushions,
Seeks repose from every care.

Seek them by the humble dwelling,
Seek them by the widow's cot,
Seek them in the prison's dungeons,
Where misfortune mourns her lot;
Down beneath the lowest strata
Of degraded human woe,
Marked with blood, and wet with tear-drops,
Trace them onward as they go!

Here he paused to feed the hungry,
Here forgave a woman's sin;
Here a blind man's eyes were opened,
Here the lame came bounding in;
Here in gory perspiration
Wept o'er Judah's Holy Hill;
Here, poured out his blood, and spirit!
To redeem—"whoever will!"

There is not one human being
Sunk so low in dark despair.
But beneath the tears and anguish,
Jesus left his footprints there!
And if I would be a Christian,
I must follow where he led,—
Raise the fallen, clothe the naked,
Cause the hungry to be fed,

Fearing no contamination,
Swerving not for scorn or pride,
Where a soul may yet be ransomed,
If the labor be applied.
Down beneath all human wanderings,
Down beneath all woe and care,
There I'll find my Saviour's footprints!
Fresh as when he placed them there.

Jesus, I will trace thy pathway,
Down among the lost of earth,
And rehearse the glad, glad tidings
Of thy boundless love and worth;
I have not the gift of healing,
I may not forgive their sin,
I can point them to thy kingdom!
Bid them cleanse, and enter in.

—Lanington.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

REPORT FROM BALE, SWITZERLAND.

BRO. ERTZENBERGER has recently baptized eight persons in this city, and others will probably be baptized before long. The work of sending out our French journal is very interesting and encouraging. The letters which we receive show that it is read eagerly and critically, and that it is exerting a powerful influence in behalf of the truth. Some write us that their paper is read by many of their neighbors; others who work in factories write that their paper is read by all the workmen. The editor of a French religious journal, with whom we have long exchanged, has sent and bought all of the back numbers of our journal and subscribed for it for himself personally, though still receiving it as an exchange.

Two ministers, whose names are extensively known in Europe, have written warmly commending our journal. I never saw so much cause to be encouraged with regard to the advancement of the work in Europe. We print 5,500 copies of *Les Signes*, Dr. J. H. Kellogg having assumed the expense of 1000 copies. The plan upon which we send out our paper enables 60,000 persons to read four numbers of *Les Signes* in the course of a year. This estimate, we think, is certainly correct. Though we cannot at present send out any one to travel through the countries in which our journal circulates, yet we receive constant accessions to our subscription list. The truth advances by its own merit, without the aid that could be rendered by the living preacher. Our brethren in Switzerland manifest a commendable interest in visiting the people for miles around them, and introducing our paper to their notice. In this way they obtain many subscribers. The immortality subject has made a deep and favorable impression on the French public, and this result has surprised me, because we were so cruelly mocked when we first began to print on this subject.

It gives me much pain to be obliged to say that Sr. Oyer seems to be sinking rapidly toward death. There seems to be little doubt that her

Compare Jer. 4: 23-25; Gen. 1: 1, 2; Rev. 20: 1-3. The binding of Satan at the commencement of the 1000 years is by the destruction of his subjects and he will then be confined to the ruined earth as his prison. When the high priest finished his work for the people of God in the earthly sanctuary, he put their sins upon the head of the scapegoat. Lev. 16: 7-10, 15-22. This represents the case of Satan when he shall be confined in the desolate earth after Christ has finished his work as High Priest.

Some time before the 1000 years terminates, the holy city will descend upon a place prepared for it upon the earth; for at the end of that period the wicked dead come forth from their graves, and Satan, being loosed out of his prison, goes out to deceive them and to induce them to make a final assault upon the city of God. Rev. 20: 5, 7-9. When they are thus brought into the presence of Christ, the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," will then be pronounced upon them. Matt. 25: 41. Then the fire from God out of Heaven will fall upon them to devour them, and they will receive their punishment in the presence of the Lamb and the holy angels. Rev. 20: 9; 14: 10. The earth will become a great lake of fire, and will be wholly melted. Rev. 20: 14, 15; 2 Pet. 3: 7-13. Mal. 4: 1-3. The second death will consume the wicked, and the new heaven and the new earth will be created, in which the just will dwell eternally, and God will be all and in all. Rev. 21: 1, etc; 1 Cor. 15: 28.

J. N. A.

CAMP-MEETING IN VIRGINIA.

THE first S. D. Adventist camp-meeting ever held in this State has just closed. It commenced the evening of Aug. 8, and closed the following Tuesday morning. The camp was located at the foot of one spur of the Blue Ridge, two and one-half miles from the village of New Market, from whence an extended and beautiful view of the Shenandoah Valley could be obtained, with the Alleghany mountains in the distance. It was a fine prospect indeed. We have seen few more so.

Because of bad connections and hinderances in starting, we did not reach the ground till Sabbath-day. Eld. Van Horn had preceded me, and with Eld. Corliss, was carrying on the meeting. We were happily surprised to find one hundred and fifty Sabbath-keepers on the ground, and a larger attendance of those not of our faith on the Sabbath than we have seen at any other meeting this season. The attendance was excellent, and the spirit of the meeting good.

On Sunday there were perhaps from one thousand to fifteen hundred present. This, considering the meeting was four and one-half miles from the railroad, and that another camp-meeting was in progress seven miles away, was rather remarkable. It was said that a large train of passengers were intending to attend our meeting, but it being so far away they went to the other meeting. This shows the importance of locating our meetings where they are most accessible to the public.

Our meeting did not differ greatly from the ordinary meetings of like character, with which our people are so familiar. On Sunday there were really about six discourses given, some in the morning for our own people concerning the importance and extent of the work, then three discourses on theoretical points to the people who had come in.

On Monday we raised \$350 in pledges for a reserve fund; also on camp-meeting expenses, \$75. We had an excellent spiritual meeting at midday, and thirty or forty came forward for prayers, and God's tender spirit was present to melt our hearts down in tenderness. In the afternoon seven were baptized, and the meeting closed

on the following morning with an excellent spirit.

We were happily surprised to find the work so far advanced in Virginia. There are probably two-hundred Sabbath-keepers in the State. The power of truth to mold the hearts of the people is as plainly evident here as in other places where we have visited. The present truth comes the nearest to eradicating Mason's and Dixon's line of anything we know of. It can unite Americans, Germans, Scandinavians, French, Russians, and men and women of all creeds. Men from the North and South can shake hands with love and union in their hearts. Thank God for such a truth. It certainly has the right ring to it. We formed pleasant acquaintances here which we trust will never be forgotten.

The work started in this State principally by the efforts of Brn. E. B. Lane (deceased) and J. O. Corliss, who went there at their own expense and preached the truth some two years. They labored hard, and made quite a stir. After they left, the work lagged for several years. Others living there have labored some, and kept the spark alive. The General Conference, at the earnest appeal of the delegate from that field last winter, sent Eld. Corliss there this year. A Conference was organized, and efforts have been made to set things in order, and get the people to lift with their means. Some success has been the result. But this is the hardest point to be learned in southern fields. Money comes harder than in the north, because the people are poorer. Wages are far less there. But there is still another reason why people do not donate of their means. They do not generally believe in supporting men in the ministry very liberally, and when they come into the truth, it is hard to make them realize the necessity of giving of their means very much to help forward the work. Hence men cannot go out to labor much of their time, but must labor to support their families.

The cause in Virginia might be far in advance of what it is, had their local labor been supported. Gifts which might be useful were rusting at home, while the General Conference sent labor there at their own expense. We could not see but that there was a reasonable amount of means at the command of the people, as much as is ordinarily seen among our smaller Conferences. As far as we can see, labor in Virginia meets with as good success as in many other fields. The people are even more ready to come out to meeting, and those who have come into the truth are many of them of good talent and of moral worth. We hope they will see the importance of paying tithes and sustaining their own work before the cause runs down on their hands. On the whole, we were much pleased with our visit to Virginia, and the brethren were enthusiastic to have another camp-meeting next year. Bro. Corliss goes to North Carolina to spend a few weeks before attending the southern camp-meetings.

GEO. I. BUTLER.

WHO WILL ENDURE?

WE are in the time of patience. "Here is the patience of the saints." It is the time of the "patient waiting for Christ." The promise is to those that endure to the end. Many have already gone back, "having loved this present world." And there are numbers whose epitaph might be written: "Became exalted and fell." The question is of the most serious import, Who will endure?

"Let him that thinketh he standeth, take heed lest he fall." Those who stand will stand by faith. Love of popular applause, love of wealth, of fashion, and worldly pleasures and amusements, will drive out faith and leave one to the deceptions of Satan. Is your faith weak? There are evidences enough to make it strong.

Faith should be cultivated by reviewing the evidences. We have long since had warning from the Spirit of God, that all, the young, as well as others, should study the evidences of our position, so that each should know for himself why he believed; and that the time would come when those who leaned upon others for their faith would fall. That time is right before us. Cultivate faith. Beware of unbelief.

Some things we see which are astonishing. The evidences of the truth of the Scriptures are increasing as prophecies are being fulfilled. There never were stronger reasons for faith than there are now. And yet infidelity is increasing. Professed Christians, ministers as well as others, are going into infidelity. Some utter jeers against the word of God, openly mocking its revelations. The scoffers of the last days are here. They deride the revelation which God in mercy has given us, and trample under foot the Son of God, and taunt the doctrine of his coming again. Say they, "Where is the promise of his coming?"

Again, the evidences that we are in the last days are continually multiplying. The last merciful warning, that of Rev. 14: 9-12, is encompassing the globe. The evidences that the hand of God,—the inspiration of his Spirit,—is in this work have been increasing for the past thirty years and more. They never were stronger than they are now. Yet with all the advantages we enjoy, many will love the world, give up their faith, and be lost. Who will endure? It will be those who turn from the influence of the world, cultivate faith in God's word and work, and devote themselves and all that they have to the cause of God and the salvation of souls. My brother, my sister, have faith in God, consecrate all to him,—yourself and all your talents of whatever kind,—walk in all the light which God has given, and you will have a faith that will endure till our Lord shall say to you, Well done, good and faithful servant.

R. F. COTTRELL.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

CHURCH MANUAL.

(Continued.)

THE DISBANDING OF A CHURCH.

It sometimes occurs that through deaths, removals, or other causes, churches are so far reduced in numbers or weakened in influence that it is thought best to disband them. Whenever this is the case, a church desiring to take the step in question ought to proceed as follows:—

1. Let a meeting of the church be called, and the propriety of disbanding be carefully and prayerfully discussed.

2. If two-thirds of the members of the church vote in favor of disbanding, that fact should be communicated to the State Conference at its next session.

3. If the Conference favor the proposed action of the church, then the officers of the latter should appoint a definite time to attend to the matter, making the notice general, and specifying the object of the meeting in question.

4. After the meeting is duly opened, letters should be granted by vote to all the members of the church. Each of these letters should specify definitely the church with which the individual receiving the letter is to unite.

5. The record of the church should then be sent to the Secretary of the State Conference, in order that he may preserve it for future reference.

In case the time for the session of the State Conference is so far removed that it is thought desirable that a church should be disbanded before

the time is reached, application can be made to the State Conference Committee to grant the privilege of doing so. Steps to be taken under these circumstances will be the same as those spoken of above, so far as meetings, voting, letters, etc., are concerned.

THE ADMINISTRATION OF BAPTISM.

Seventh-day Adventists never administer baptism by any other mode than that of immersion. If persons who come to the faith from other churches feel satisfied with the immersion which they received when they united with those churches, they are not required to be baptized again. Nevertheless, it is recommended that such individuals should be re-baptized, if after listening to the reasons for such a course, they shall become satisfied that it is a proper one.

As the act of baptism is one of the most solemn in which a believer in the Lord Jesus ever participates, the circumstances attending its administration ought to be made as impressive as possible.

The place where it is to transpire should be selected with great care. Pains should be taken to find a situation every way pleasant and inviting. The approaches to it should be high and dry, and such as will furnish ample standing room for the congregation where they can view the ceremony to advantage. The water should be clear, about two and one half or three feet deep, and the bottom of the stream or lake should be free from mud.

The day having arrived on which baptism is to be administered, the church should assemble at its regular place of worship. If a minister is present, it is customary to have a sermon delivered either directly upon the subject of baptism, or some other topic adapted for the occasion.

The other exercises being over, the minister or elder, as the case may be, should invite the candidate to take a position in front of the congregation. At this point it will be proper for the administrator of the ordinance to address to the candidate such remarks as will be calculated to impress him and the people with the solemn character of the ordinance which is about to be administered. When these remarks are ended, the candidate should be requested to rise and give expression to his determination to devote himself thereafter to the service of God, and relate briefly his experience in the Christian life. He should then be questioned respecting his adoption of the fundamental principles of the Seventh-day Adventist faith, and his desire to unite with the church. If his examination prove to be satisfactory in every respect, the reading of the covenant is the next thing in order. The candidate having assented to it, it would be proper for some one to move that he be admitted into the church upon baptism. This motion having been seconded and carried, the minister or elder ought, in behalf of the church, to extend to him the hand of fellowship.

At this stage of the meeting, (or earlier, if opportunity offers), a few remarks might be made concerning the manner in which candidates for baptism ought to be dressed when they enter the water to receive that ordinance. Unfortunately, some persons have very incorrect notions on this point. They array themselves in cast-off clothing, apparently fearing that the water might injure their better apparel. The result is that the candidates sometimes appear in a dress so shabby that it reproaches the cause of Christ. As baptism usually takes place but once in a life-time, and as its associations are the most sacred of any connected with the Christian life, we can well afford, if necessary, to wear on this occasion, clothing which shall at least be respectable. We do not mean by this that it should be costly. It would be improper for the candidates to array themselves at such a time in silks or satins. Neither

should they be decked with gold or pearls, or ornaments of any kind. Should they present themselves with jewelry upon their persons, the minister ought to decline to baptize them until it is removed. The dress worn should be plain but tasteful. A calico dress is preferable on such an occasion to one made of woolen goods, as the former wets through immediately and sinks, while the latter, in common with water-proof goods, inclines to float upon the surface. It is an excellent practice to provide baptismal robes for the female candidates. Weights should be inserted in these robes sufficiently heavy to sink both the robes themselves and the skirts worn by the candidate.

When the water is cold, or the weather is chilly, those who are to be baptized will do well to put on more underclothing than common. This will prevent them from becoming chilly upon entering the water or after they withdraw therefrom.

After the meeting for the examination of candidates is closed, the minister or elder should invite the candidates for baptism to meet him at a stated place before going to the water. When they are assembled, he can see to it that they are properly arrayed for baptism, and give them such instruction as he may think proper. It will be well for him to explain to them at that time the necessity of being calm, surrendering themselves fully into his hands, inhaling the breath just before they go under, and expelling it just as they are raised out of the water, dropping the head backward a *little* as it touches the water, etc.

When the administrator and the candidates can walk or ride together to the place of baptism, it has a much better effect than if they go thither one by one.

Upon reaching the water, the singers should be gathered together in one place. They should sing a hymn at the commencement, and another at the close, of the exercises, and occasionally an appropriate verse while the minister is leading the candidates into and out of the water.

Proper persons should be stationed on the river bank to assist candidates in going to and coming from the water. Where it is possible, rooms should be obtained near the place of baptism, to which the candidates can resort for the purpose of changing their clothing.

When all the other arrangements have been fully made and the first hymn sung, prayer should be offered. At this point it is customary for the minister to go into the water alone for the purpose of selecting the precise spot where he proposes to immerse the candidates. As he enters the water, he should, with a few becoming words, request respectful silence on the part of those assembled while the administration of the ordinance is going forward.

When the proper time has at last been reached, the minister should lead the candidate slowly, and solemnly to the spot where he proposes to baptize him. As he does so, he will do well to address to him a few words of assurance and instruction. Having reached the desired spot, the administrator should take a firm hold of the candidate, uttering the following words: My brother, (or sister), I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Suiting the action to the word, he should slowly move the body of the candidate in a backward direction until the head touches the water, then by a sudden movement, the candidate should be plunged beneath the surface to a sufficient depth to cover every portion of his person with water. This accomplished, he should be lifted to a standing position again. Just as he emerges from the water, it is customary for the administrator to pronounce the word "Amen."

Before the candidate is baptized let him clasp

his hands on his breast, then let the administrator with one hand take a firm hold of the clothing on the back of the candidate and pronounce the words I now baptize you, etc., with the other hand uplifted. This done, let him with the hand which has been uplifted, take a firm hold of the hands of the candidate, lowering him into the water as directed above.

After all the candidates have been baptized, let a closing hymn be sung, and the benediction pronounced. Those who have been immersed would do well to change their clothes as soon possible rubbing themselves perfectly dry in the meantime with towels to avoid taking cold.

No person should be baptized until it is first ascertained that he expects to unite with some particular church.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE THIRTY PIECES OF SILVER.

What was the value of each of the silver pieces spoken of in Matt. 26:15, and also that of the penny mentioned in Matt. 20:2? P. W. B.

Ans. 1. There is some difference of opinion among scholars as to whether the pieces of money spoken of in Matt. 26:15, were the same as shekels. The Revision Commentary, which is the latest authority we have, makes the thirty pieces of silver equal to about twenty dollars. That is, a piece of silver, according to this estimate should be valued at about sixty-six and two-thirds cents.

2. According to the same authority, the penny, spoken of in Matt. 20:2, is equal to sixteen cents of our money.

COMMENCEMENT OF PAUL'S PREACHING.

I heard a minister claim that Paul did not preach for at least three years after he was converted. He based his argument on Gal. 1:18. How do you understand this matter? A. W. B.

Ans. The minister of whom you speak was in error. Paul commenced to preach as soon as he received his sight, etc. Acts 9:18-20. He continued to preach in Damascus until persecution made it necessary to flee from that place. Going into Arabia, he remained there a certain time. Returning to Damascus, Gal. 1:17, he remained there three years, and then went up to Jerusalem to consult with Peter. Verse 18.

SLEEPING ON THE SABBATH.

Is there anything in the Bible which would prohibit our sleeping all day on the Sabbath, provided we desire to do so? D. N. M.

Ans. There is nothing to prohibit sleeping all day on the Sabbath, in the form of an explicit statement found in the Scriptures. It is very clear, nevertheless, that such a course would not accord with the objects for which the Sabbath was given. It is to be kept holy. This implies something more than mere rest. It suggests the thought that the mind should be exercised in religious contemplation and worship. To do this to the best advantage, abstinence from labor would be necessary in order that the mind might occupy itself wholly with the things of God. I do not think that it would be safe to say that taking a short nap on the Sabbath, when the mind has become weary with reading, study, and prayer, would be inadmissible in all circumstances. Reason should govern in this as in all matters. We should take such a course as would enable us to give as much time and thought to the consideration of religious themes as is possible on any given Sabbath-day. Sleeping should be avoided, as said above, unless its indulgence for a brief time would better qualify us during the remainder of the day, to meditate upon heavenly themes. No man has a right to labor so hard, and rob himself so fully of sleep during week-days, that he feels compelled to sleep through a large portion of the Sabbath-day in order to make up for sleep lost previously.

Roman, then of the commencement of the reign of Christ, and with it the resurrection.

5. The fifth chain is found in Matt. 24. In verses 4-14 our Lord gives an outline of events to the end of the world. Then in verse 15 commences with the destruction of Jerusalem by the Romans as predicted in Dan. 9:26. Then he traces the afflictions of his church by the Roman power during the Dark Ages. Then he mentions the signs of his second advent, and then the advent itself. He compares the last days to the days which were before the flood.

6. In the 13th chapter of Mark we have the same chain.

7. In Luke 21 we have also the same chain as in Matt. 24.

8. In Rev. 6 we have in the seals a chain of events beginning with the apostolic age, and leading down through the ages of darkness and persecution to the signs of the second advent, and then to the great day of the wrath of God.

9. In the 8th and 9th chapters of Revelation, and in Rev. 11:15-19, we have the series of the seven trumpets. These represent in the first four trumpets the invasion and ruin of the western Roman empire by the Goths and Vandals. The fifth trumpet relates to Mahometanism and the Saracens. The sixth trumpet to Mahometanism as represented by the Turks. The seventh introduces the kingdom of God, the Judgment, and the reward of the good and of the evil.

10. The tenth prophetic chain is found in Rev. 12 and 13. It is that of the dragon, the beast with ten horns, and the beast with two horns. The prophecy begins with the birth of Christ and comes down through the papal persecution of 1260 years to the final troubles which are witnessed under the two-horned beast or false prophet. These two beasts are to be cast alive into the lake of fire. Rev. 19:20.

Besides these chains of prophecy, we have the prophetic periods, as the 1260 days (Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5), the 1290 (Dan. 12:11), the 1335 (Dan. 12:12), and the 2300 days. Dan. 8:14.

The Scriptures also speak of signs in the sun and moon and stars and of terrible storms upon the ocean. Matt. 24:29, 30; Mark 13:24-26; Luke 21:25-27. It also tells us that the last days shall be like those of Noah and of Lot, and that they will be days of peril because of the apostasy of Christians. Matt. 24:37-39; Luke 17:26-32; 2 Tim. 3:1-5; 2 Pet. 3:1-4; Jude 17, 18. We are also informed that there will be three messages of warning: the first announcing that the hour of God's Judgment is come; the second announcing the fall of Babylon; and the third warning us against the worship of the beast, and presenting the commandments of God. Rev. 14:6-12. We are also warned that unclean spirits will go out to work miracles to gather men to the battle of the great day of God Almighty. Our Lord says: "Blessed is he that watcheth and keepeth his garment." Rev. 16:13-15. And elsewhere he says: "What I say unto you I say unto all, Watch." Mark 13:37.

J. N. A.

OHIO CAMP-MEETING.

THIS meeting was held about four miles from the pleasant town of Galion, in a beautiful grove on the farm of Bro. Dunlap, where there was a good grass sod. It seemed objectionable to have it located so far from a railroad and post-office. But it saved considerable expense, and the attendance nights and upon Sunday of those not of our faith was fully up to the average, if not more so, of the camp-meetings we have attended the present season.

We judge there were not far from three hundred and fifty of our brethren camped on the ground.

The ratio of attendance seems much less from our older and wealthier Conferences than from the younger and poorer ones. Eld. Van Horn and myself reached the ground Wednesday A. M., and found the meeting in progress, and most of the people present. The labor of the meeting fell largely upon us. Bro. St. John spoke once upon Sunday, otherwise the speaking was left to us. The meeting was not different from many other similar gatherings in our various Conferences. We aimed to present the stirring truths for this time with all the force at our command, and we felt the blessing of the Lord upon us while doing so. The preaching seemed to take effect, and many felt deeply the need of a better preparation to meet the Judge of all the earth, so soon to appear.

We had an excellent meeting Sabbath morning at 5:30, and many feeling testimonies were given. There was quite an extensive move in the camp Sabbath afternoon, and a large number came forward for prayers. The meetings were continued till near the close of the Sabbath. There was not, however, all that tenderness of spirit and deep feeling we had hoped to see.

On Sunday morning I spoke of the wants of the cause at considerable length, and pledges to the amount of near \$2,000 were made to the European, English, and Scandinavian missions, and the International T. and M. society, nearly \$350 being paid down. We had hoped Ohio would do more than this, though such a sum was very acceptable. During the day there was a fair attendance from the surrounding country, and good attention was given to Elds. Van Horn and St. John.

Quite a number left the ground Sunday night or the following morning, which, as usual, was a detriment to the meeting. At the hour appointed for the forenoon service, quite a heavy rain came on, which made it necessary to give up that service entirely. Another, however, was appointed at 1 P. M., and we talked with earnestness of the importance of consecration to the work of God, and becoming laborers in his cause in every branch where our gifts could be usefully employed. We dwelt upon the importance of the colporter work and canvassing, and using every gift in the Master's vineyard. A deep impression seemed to be made upon many. There was special need of something of this kind. The canvassing work seemed to be growing less in the State. But we trust the meeting was a very profitable one to help in these branches. Bro. King, who was present, reported quite a number who intended to give themselves to it, and that much more interest was manifested in these directions at the close of the meeting than at the beginning.

Twenty-four were baptized Monday afternoon. Thus the meeting closed. Many expressed themselves as much benefited by the preaching, and said they were determined to be more earnest in the work of God. We trust impressions were left which will be lasting upon many minds.

GEO. I. BUTLER.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

CHURCH QUARTERLY MEETINGS.

THE regular church quarterly meetings take place four times in the year. It is desirable that they should occur at the same time everywhere. At the present date (1883), they are held on the first Sabbath and Sunday in January, April, July, and October, respectively.

On the Sabbath, those items of business are

attended to which can properly be looked after on holy time. On Saturday evening or Sunday, all other business matters are considered. The following programme will give something of an idea of the order of exercises to be followed:—

1. Opening of the meeting by singing and prayer.

2. Reading by the clerk of the minutes of the previous quarterly meeting, and of a record of the business done by the church during the quarter.

3. A statement, by the one having the charge of the meeting, of the objects of the same, and the manner in which it should be conducted.

4. The reading by the clerk of the names of all of the members of the church, an opportunity being given to each member present to bear testimony as his name is called.

5. The reading of letters from absent members.

6. Reception of new members.

7. The granting of letters of commendation.

8. The celebration of the ordinances.

9. (On Saturday evening or on Sunday) the collection of tithes.

10. Miscellaneous business.

11. Tract and missionary business.

12. The making out, by the clerk, of the church quarterly report, and the forwarding of the same to the Secretary of the State Conference.

It is expected that every member will report either in person or by letter at each quarterly meeting of the church. A failure to do so at three consecutive quarterly meetings will subject the member thus failing to a vote of censure. Should any one neglect to report for six quarterly meetings, such neglect would be considered as furnishing good cause for his expulsion. Action should not be taken, however, in any of these cases, until the clerk of the church has made an effort to communicate either in person or by letter with the delinquents, with a view to ascertaining the reason why they have failed to report.

The testimonies borne by the individual members of the church at the respective quarterly meetings, should give in a few words an idea of the Christian experience of those members at the time in question. If they feel that they are growing in grace and in the love of the truth, that fact ought to be expressed in the spirit of meekness. If, on the other hand, they are conscious that they are far from God, they should acknowledge their backsliding, and promise to be more faithful in the future.

At the business meeting, the treasurer should read a statement in full of all the money received by him, specifying the date at which, and the persons from whom, it was received. At the close of the meeting, also, he should make a report to the Treasurer of the State Conference, sending to the latter all the funds which it is customary for the church to pay over to that officer.

At the meeting of the tract society, every member of the same should hand to the librarian a report of all the missionary labor performed during the quarter. An opportunity should be given also for remarks on the part of any persons present, who may be able to speak of items which will interest the members of the society.

When the T. and M. meeting is ended, the librarian is expected to fill out, as soon as may be, a report of the work done by the society during the quarter. That report, together with the funds which it is his duty to hand over to the district secretary, ought to be forwarded by him to the latter person immediately. During the meeting of the tract society, an opportunity might be given to all to make contributions to the funds of the society. While the same meeting is in progress, also, the librarian should read the minutes of the previous quarterly meeting, and a report of the business transacted by the church society during the quarter then closing.

THE ORDINANCES OF THE LORD'S HOUSE.

The ordinances of the Lord's house are three in number; viz., baptism, the Lord's supper, and feet-washing. The latter, though rejected by orthodox churches generally, is enforced by both the example and the precept of Christ. John 13: 1-17.* It was generally practiced by the early church, but as its administration humbles somewhat the pride of the natural heart, it has disappeared, with very few exceptions, from the different branches of Christian denominations. Even among Seventh-day Adventists, there have been manifest tokens of an inclination on the part of a few to ignore this sacred memorial of the Lord's humility. This tendency has manifested itself through a disposition to separate the Lord's supper from the ordinance of feet-washing, celebrating the former on all proper occasions, but neglecting the latter for trifling causes. In order to check this most dangerous tendency, and to perpetuate among us the rite under consideration, the General Conference of Seventh-day Adventists has from time to time passed resolutions condemning the separation spoken of above. These resolutions are authoritative, and it is to be hoped that ministers who set them at naught, will be dealt with in a summary manner.

The cases in which the ordinances of the Lord's supper and feet-washing could with propriety be separated, will be found to be extremely rare. The Lord united them in their administration. Let not men venture to deviate from his example. If circumstances are such that the ordinance of feet-washing cannot be attended to, then, as a rule, that of the Lord's supper should be postponed until both can be attended to on the same occasion.

A description of the manner in which Seventh-day Adventists administer the ordinance of baptism, has been given already. It is proper, therefore, to devote a little space to the best mode of administering the Lord's supper and the ordinance of feet-washing. Every church should attend to these ordinances as many as four times in the year.

The quarterly meetings furnish occasions suitable for that purpose.

Following the example of Christ, it is customary to have the washing of feet precede the administration of the communion of the Lord's supper.

As at the Jewish Passover it was the practice for all those who expected to be present at the Passover supper, to purify the whole person by a general bath, so it is highly proper that a similar course should be pursued by those who intend to participate in the ordinances of the Christian church. The ordinance of feet washing is never administered promiscuously. The brethren always confine themselves to the washing of the feet of the brethren, and the sisters to the washing of the feet of the sisters. When the ordinance is administered in a private house, the sexes usually occupy different rooms. When it is attended to at the church, the brethren take one portion, and the sisters another portion of the building. The necessary preparations for the occasion are attended to by the deacons. A sufficient number of basins and towels are supplied, so that there will be one of each for every couple present. The water provided is made comfortably warm. When the time to enter upon the rite is reached, the exercises are opened with singing and prayer. The presiding officer then reads a portion of the thirteenth chapter of John, making remarks adapted to the occasion. Those who propose to participate in the ordinance then follow the example of Christ, given in the scriptures read, as nearly as may be. A brother, arising, lays aside his coat, girds himself

with a towel, pours water into a basin, advances to another brother, and asks him if he can have the privilege of washing his feet in obedience to the command of the Lord. Permission being granted, he kneels down, and follows the example of Christ by washing one by one the feet of the consenting brother. Having wiped them with a towel, they exchange places, the one who has had his feet washed, doing in turn for the one who has performed this act, that which he had but just done to him, conversing in the meantime in regard to the moral which the ordinance is designed to teach. This accomplished, both arise, shake hands, and salute each other with a holy kiss. Thus the ordinance of feet-washing is concluded so far as the two in question are concerned. Others, in the meantime, have been celebrating the ordinance in like manner. This process goes on until all in the room have participated in the rite two by two.

On such occasions, great pains should be taken to avoid everything resembling partiality. The poor as well as the rich, the ignorant as well as the intelligent, should realize that the great lesson taught by that act of the Lord which is celebrated in the ordinance of humility, is the meekness and condescension of Christ.

The basins, towels, etc., having been at last removed, the next thing in order is the Lord's supper. Previous to the commencement of the evening services, a table has been prepared for the occasion. On it is spread a cloth of spotless white. A pitcher of wine, two or more goblets, and several plates of bread are upon the table. Over the bread, the pitcher, and the goblets, napkins are spread.

Everything therefore being in readiness for the administration of the communion, the elder and deacons should seat themselves at either end of the table. This done, the next thing in order is the singing of an appropriate hymn. At the conclusion of the hymn, the minister or elder can read 1 Cor. 11: 23-30, making in the meantime such remarks as would be calculated to produce in all present a just conception of the solemnity of the work in which they are engaged. Then let him uncover the bread, kneel down, and invoke the blessing of God upon those who are about to partake of the Lord's supper. Rising to his feet, let him break the bread. If there are a sufficient number of deacons present, let the minister or elder request them to pass the bread to the members of the church. If there is but one deacon present, the elder can assist him in passing the bread.

Generally speaking, Seventh-day Adventists are close communion in principle. It is customary, therefore, to invite those only to partake of the communion who are members in good and regular standing in Seventh-day Adventist churches.

The bread having been passed, let the napkins be removed from the pitcher and the goblets, and let an appropriate hymn be sung. This done, let all bow down together, while the minister or elder addresses the throne of grace in prayer. The prayer being finished, and the congregation having risen, the person in charge should pour wine into the goblets, and offer a few reflections upon the shedding of the blood of Christ for sinners. This done, the same persons who passed the bread should pass the wine in like manner. The meeting should then be closed in the usual form.

While the ordinance of feet-washing is proceeding, the singing of an appropriate verse occasionally adds much to the solemnity of the occasion. Many object to the use of fermented wine at the communion. It is well, therefore, having expressed the juice of grapes, to bring it to the boiling point, and can it in a manner similar to that in which fruit is canned. Grape juice thus prepared and sealed up is almost entirely free from alcohol, and will keep for an indefinite period of time.

W. H. L.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

BEGINNING THE DAY AT MIDNIGHT.

When and by whom was the present method of reckoning the day from midnight to midnight introduced? W. R. F.

Ans. By the Romans at a very remote antiquity.

REMISSION OF SINS.

How do you explain John 20: 23?

Ans. To remit sin, in the sense of the passage above referred to, is to declare it forgiven; and to retain it, is to declare that it is not forgiven. The meaning of the passage is doubtless this: Whosoever sins ye remit or retain, agreeably to the principles of the gospel, shall be remitted or retained, as the case may be, in Heaven. In other words, the apostles were the ambassadors of Christ, who were authorized to offer, in his name, pardon and redemption to all true penitents, and to denounce the wrath of God upon all who should reject Christ. It is understood, of course, that the apostles exercised merely a delegated power, and that nothing which they might do or say would be valid unless they spoke or acted in harmony with the doctrines of the New Testament.

A SCRIPTURE GENERATION.

1. Where is the text which teaches that there are cities which will not be warned of the coming of Christ?
2. Where is the passage in which the Lord states that the days of man shall be threescore and ten?
3. What is the signification of the word "generation" as employed in the Bible? A. C. B.

Ans. 1. I know of no such text.

2. See Psalms 90: 10.

3. It is employed in various senses. Sometimes it is applied to the genealogy of a person. When used in this sense, a father would belong to one, his son to another, and his grandson to still another generation, etc. The term "generation" is also applied in such a manner as to cover all who live or are to live at a given point of time. It is used in this sense in Matt. 24: 34, where the Saviour predicts that some of the generation who should witness the falling of the stars, etc., should also witness his advent. Sometimes a certain number of years has been allotted to a generation. Anciently the period thus covered was much longer than it is at the present time. The Greeks allotted one-third of a century to a generation, whereas we give thirty years to a generation.

ALL POWER.

In what sense are we to understand Matt. 28: 18?

S. F.

In the new version the word "authority" is substituted in the place of "power," as found in the old version. Christ had been crucified, and had risen again from the dead. Immediately after his resurrection, and before he allowed himself to be handled by the women, he ascended to the Father, and returned again to the earth. While in Heaven no doubt he presented himself before his Father, furnished the evidences that he had fully accomplished his earthly mission, and received from him that completeness of authority of which he speaks. In view of that fact he directs his disciples to go into all the world to preach the gospel, with the assurance that he who had commanded them to do so, was authorized to make such a command, and to pledge them all the aid which they might need.

THE BIBLE AND INTemperance.

Does Deut. 14: 25, 26, justify intemperance?

E. L.

THERE seems to be but little doubt but the Hebrew word *shechar*, which is translated "strong drink" in Deut. 14: 26, was a name which was applied to fermented liquors, whether made from corn, apples, honey, dates, or other fruit. It is not to be inferred from this circumstance, however, that the Lord designed to give to the Hebrews the privilege of drinking of this beverage to intoxication. The permission granted was to be understood as covering such a use of strong drink as would be consistent with a reasonable interpretation of the words in which the permit was expressed. Such rejoicing, for example, as the Lord had in view, could not have been entered upon by individuals in a state of inebriety.

* For a full discussion of this subject, see a pamphlet published at the REVIEW AND HERALD Office, entitled, "The Rejected Ordinance." Price postpaid, 10 cts.

become angry, and spoken words of bitterness in retaliation?

J. N. A.

THE NEW ENGLAND CAMP-MEETING.

ELD. VAN HORN and myself reached the campground Thursday morning, and found the meeting in progress, the tents being nearly all pitched. Sister White had already arrived, and one preaching service had been held Wednesday night. The large pavilion, 80x125, stood in the center of the fair ground, which is located in the edge of the city of Worcester, a city of 70,000 people. The appointment of the camp-meeting in the environs of so large a place was rather experimental. We could hardly judge how it would come out; but in many respects it has been good. We were favored with a large attendance of those not of our faith from the first to the last.

Special efforts had been made to advertise the meeting throughout the city. Many hundred monthly subscriptions for the *Signs* had been taken by the students of the South Lancaster school, who had spent their vacation in the canvassing work. Large posters had been put up throughout the city, the papers had given notices, and a large camp-meeting banner had been strung across one of the main streets, where it must have been seen by thousands. The very first service was quite largely attended by the citizens of the place. Some came out to our forenoon meetings; and from one to four thousand at all of the afternoon and evening services. These seemed to be intelligent and respectable people, and they listened with excellent interest. Everything was quiet on the ground, and very little disorder was manifested from those present. We have never in our experience seen a camp-meeting where the attendance was so good throughout. We judge there were upwards of four hundred of our people present, who encamped upon the ground, most of whom stayed till the close.

As Eld. Smith did not come, and the writer was troubled with his throat because of a sudden cold, most of the preaching fell upon Eld. Van Horn and Sister White. Eld. Robinson spoke twice. All were greatly pleased to see Sister White once more among us. From reports received from the Pacific Coast, we had expected to find her very feeble, and able to labor but little; but it seems God had specially blessed her, and her health has much improved since she started on her long journey across the plains. She spoke daily to large congregations from the city with her accustomed vigor, besides taking part in the morning meetings from time to time. She called forward many for prayers both Friday and Sabbath afternoons. The tent was nearly filled on both occasions, with those not of our faith, who seemed to look on with much curiosity and interest. We thought the presence of so many others had an embarrassing influence on the minds of our own people, sometimes, and we feared the spiritual interest was not as deep among them as usual; but it increased greatly toward the last of the meeting.

On Sunday afternoon and evening the great pavilion was filled, and they stood eight or ten deep in places around the outside. Sister White was listened to with respect, as she spoke upon "Christian Temperance" in the afternoon; and the same close attention was given to Eld. Van Horn in the evening. On Monday we had a very busy day. Nearly \$2300 was signed for our missionary funds. In the morning meeting I spoke to quite a congregation after 11 o'clock. There was quite a melting in the camp, and much feeling was manifested by some, and the Lord's blessing came graciously near to us.

Sister White had talked nearly an hour relative to the interests of the cause, the necessity of consecration to God's service, and the importance of

extending our missionary operations. She had not intended to speak more, being somewhat weary, and had made arrangements to go to South Lancaster on the afternoon train. The exercises had made the dinner hour quite late, so we had not expected to have a preaching service in the afternoon. But when we saw that the tent was quite well filled with people from the city who expected to hear Sister White, she spoke for over half an hour to a large number who gave the best of attention.

After the services, many of these went around to the tent to get a chance to say good-by to her. Those who were total strangers to her showed evidence that deep impressions had been made upon their hearts. It was thought by all that a good impression was left upon many minds in the city. Sister White talked as plainly as she is wont to do of the sins prevalent at the present time in the world. This is but another instance added to the many in the past, which show that prejudice can be removed, and the minds of the people turned in an opposite direction when they see God's servant for themselves, and hear her testimony. There is something in the power of the truth, backed up by the Spirit of God, which takes hold of the hearts of the people in this world of darkness and sin. Notwithstanding all the manifestations of slander which our enemies endeavor to use to turn away the ears of the people, prejudice melts away before the Spirit of God. We were much surprised to see the interest manifested on Monday. Usually in our camp-meetings, we have scarcely any outside attendance later than Sunday. The very last service Monday night Eld. Van Horn had a large attendance from the city, who listened with good interest. The regret of all present was that we could not continue the meeting one week longer.

Our morning meeting on Tuesday was very good. It seemed difficult to stop the testimonies in season to get away to the train. Many expressed themselves greatly benefited by the meeting, and thought it had been the most profitable of any they ever attended. We firmly believe that great good could be done in the New England Conference if they had good ministerial labor to bestow in different places. The canvassing work of the students during the vacation has been very encouraging. It has been greatly hoped that they may continue to increase in their interest in the cause, and devote themselves to God's work. What a demand for laborers there is in many places! How shall we secure the proper gifts to advance the work of God in every direction? This seems to be the great theme of interest at the present time. How can we arouse our people to a sense of the importance of the work of God? May God stir up the hearts of all of us to use our talents in his service, and not bury them in the world.

GEO. I. BUTLER.

SMITHLAND CAMP-MEETING, IOWA.

Our meeting convened according to appointment. Most of the brethren were on the ground and ready for meeting Wednesday eve. There were about two hundred and fifty Sabbath keepers in attendance, about the same as last year, but on Sunday our meeting was somewhat larger. There were one thousand or twelve hundred persons present from the country around, these being nearly all farmers, as there is no village of any size within ten miles of Smithland. The best of order was maintained, also good attention given, and, judging from many remarks that were heard, a good impression was left on the minds of those that listened. Bro. E. G. Olsen and A. G. Daniells assisted me in the preaching. Bro. Johnson, from Nebraska, preached one discourse. There were about twenty brethren and sisters

from Nebraska, which added considerably to the interest of our meeting.

We labored the best we could for the spiritual interests of the people, and our labors seemed to meet with a hearty response. It seemed from the beginning, that our brethren and sisters came to the meeting to labor, and God greatly blessed them. As many as sixty or seventy came forward for prayers, and to seek God, and in many cases the blessing of God rested on them. The flowing tear and sobbing heart spoke of their sorrow for sin, and of the gratitude they felt for forgiveness of those sins. Our meetings of this kind were indeed precious seasons to me.

On Monday I baptized thirty in the stream that runs near by. These, with thirteen that I baptized a few days before the camp-meeting at the same place, make quite an addition to the churches in this part of the State. We were much interested in the cases of Bro. and Sr. Kinney. They are about eighty years old. He has been a Presbyterian all his days, while, if I understood correctly, she had made no profession; they both had been sprinkled in infancy. To see this aged couple go down into the water and be buried with their Lord in baptism, accepting the other truths of the third angel's message also, shows what a power there is in the truth to convict the hearts of the honest ones. No great pressure had ever been brought to bear upon their minds. One year ago one of their sons embraced the truth, and was baptized at the camp-meeting. He went to laboring as any tract and missionary worker can labor if he chooses. One after another of the other children began to keep the Sabbath, and at last the father and mother. It did our hearts good to see so large a family circle almost all united in the last work.

We sold over \$100 worth of books, and raised over \$300 on tent and camp-meeting fund. The expenses of the meeting were more than met by what was made from the provision stand and other ways. One good feature of the meeting was that not a tent was taken down till after the meeting broke up Tuesday morning, and only three persons went away till after the meeting closed. This is as it should be at every meeting, only those three persons should have staid.

Our brethren seemed to enjoy the camp-meeting much, and we can but believe that the cause has been helped in this part of the State. Two young men went from the meeting to give themselves to God and his cause. May they become such men as he can own and bless.

Nora Springs, Aug. 27. E. W. FARNSWORTH.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

THE PROPER MODE OF CONDUCTING FUNERALS.

Continued.

A FEW words as to the proper mode of conducting funerals will not be out of place in a Church Manual. There are but few young ministers who have not felt the need of instruction on such points.

It is generally expected that the minister will take the charge of the services at the house of the deceased. When he reaches the place, he should take notice of things about him to ascertain whether everything will be in readiness to proceed with the exercises at the appointed time. Funerals generally drag. A few quiet suggestions from the minister will make all feel the necessity of expediting matters as much as possible.

Usually the coffin containing the corpse is placed in the room where it is expected that the minister will be stationed. Generally the friends

are seated near the coffin, the face of the corpse being exposed to view during the continuance of the exercises at the house. The minister should see to it that a stand for his Bible and a chair for him to sit in are placed at a point where he can make himself heard to the best advantage possible.

When the hour for the services is reached, let him read a few short selections from the Scriptures. The following citations furnish a list from which he can choose such as will answer his purpose: John 11: 11-44; 1 Cor. 15: 31-48; 1 Thess. 4: 13-18; 2 Cor. 1: 1-9; Job 14: 1-15; 19: 23-27; Ps. 90: 1-10; John 6: 37-57; 1 Cor. 15: 12-32.

The reading finished, a few words of prayer will be in order. When the prayer is concluded, the coffin should be closed, and the minister, followed by the bearers carrying the coffin, should proceed to the hearse, where the coffin is to be deposited. The procession should then be formed, the minister taking the lead. After him come in regular order, the bearers, the hearse, the mourners, and the balance of the procession. When the church is reached, the minister enters the building first, following him the bearers with the coffin, then the mourners, and then the balance of the procession.

The mourners should be seated in the front of the congregation near the pulpit. The coffin is usually placed near the latter, although for certain sanitary reasons it is better to have it located at a greater distance from the speaker. When everything is in readiness, the services should be opened with the singing of an appropriate hymn, and the reading of a short selection from the Scriptures. Then the minister should offer a brief prayer. After the prayer, another hymn is generally sung. The second hymn ended, the minister can enter immediately upon the delivery of his sermon. The latter ought not to exceed half an hour in length, unless the circumstances are such as to make proper the use of more time. In closing his discourse, the minister can mention the age of the deceased, and refer to a few of the prominent points in his history. He can also offer remarks calculated to admonish and console the friends of the deceased. Doctrines peculiar to our denomination should be avoided when it is known that a portion of the mourners are prejudiced against the same. When, however, the mourners are all in sympathy with our views, and when the funeral is held in one of our own churches, then a discourse containing a moderate amount of doctrine would not be out of place.

The sermon closed, it is well for the minister to request the congregation to unite with him in prayer, while he asks Almighty God to bless the occasion and the word spoken, to the good of the living. The next thing in order is the singing of the last hymn. After that is finished, the congregation should be permitted to view the corpse. Then the minister should lead the way to the hearse, and after that to the grave, the procession following him in the same order in which they came from the house to the church.

Custom varies so much in different places, that no definite rule of action can be given which it would be proper to follow everywhere. The minister must adapt himself to the usages of the community where the funeral takes place. Generally speaking, it is customary for the minister when reaching the burying-ground to take his station at the head of the grave. Then after the coffin has been lowered into its proper place, and the cover placed upon the box containing it, he should in behalf of the friends of the deceased, return thanks to those who have assisted them in burying their dead. He should then dismiss the congregation with the ordinary benediction. Afterward it would be very proper for him to shake

hands with the mourners, taking leave of them, and offering a few parting words of consolation.

THE MANNER IN WHICH MARRIAGES ARE SOLEMNIZED.

Christian ministers are frequently asked to solemnize marriages. Those even who are not nominally followers of Christ, are anxious to secure the sanction of his divine religion, when taking so important a step as that of matrimony. In the eyes of the world even, marriage loses much of its sacredness when it is regarded simply in the light of a civil institution. When the minister of God is not present, and marriage is solemnized by the officers of the State merely, then the ceremony, though binding, is wanting in the religious element. The voice of prayer is not heard, and the divine blessing is not invoked.

While, therefore, the ministry stand related to society as they do in this matter, they should be extremely careful to discharge faithfully and well the duties which devolve upon them. They should remember that the happiness of individuals, and the welfare of society, is largely dependent upon the proper solemnization of marriage. A mistake made at that point would necessarily be fraught with the most serious consequences. Through it the marriage itself might be invalidated and the offspring thereof not only rendered incapable of inheriting the parental estate, but also left in a condition not far removed from that of illegitimacy.

The civil officer, in performing the marriage ceremony, concerns himself with the statute law alone. The Christian minister, on the contrary, should see to it that the marriage which he is solemnizing has the sanction of both the human and the divine law. He should inquire first, Are there any scriptural reasons why this couple should not be united in the bonds of matrimony? Secondly, What are the steps which it is necessary for me to take in order that their marriage may be legally consummated. Nor is the legality of his course one which can affect others only. In nearly every State there are certain legal provisions in the marriage laws which, if disregarded by the minister, will insure his punishment by fine or imprisonment. It is therefore a matter of infinite consequence to the minister himself that he should become thoroughly acquainted with the marital laws in the State of which he resides.

As it would be impossible in the limited compass of a Church Manual to note the variations of the laws of the different States on this subject, it will be useless to introduce here the statute of any one State. What is said, therefore, must relate to the method of performing the ceremony of marriage, rather than to the statute laws regulating it. In most States, however, it is necessary that marriage should be performed in the presence of a certain number of witnesses. In some it is not only required that a minister should receive a license before he is competent to perform the marriage ceremony, but also that individuals wishing to be united in marriage should obtain a license to do so before entering upon that relation. The minister should see to it, therefore, that the laws of the State are strictly carried out in these particulars as well as others, in every marriage in which he officiates.

Before the time has arrived at which the ceremony is to be performed, the minister should secure a private interview with those who intend to be united in wedlock. This will afford him an opportunity to make them declare under oath that they know of no good reason why they should not be united in marriage. It will also enable him to instruct them fully in regard to the various steps which are taken in the ceremony of marriage.

When, at last, everything is in readiness for the consummation of the marriage, the company pres-

ent should be seated, chairs having been reserved for the bride and bridegroom, and such persons, if any there be, whom they have requested to attend them on the occasion. The bride and bridegroom should then enter the room arm in arm, the former occupying a position at the left of the latter. When they are seated in the chairs reserved for them, the minister can announce in a few words the intention of the parties in question to be united in wedlock at that time. It would also be proper for him to make a few remarks respecting the sacredness of the marriage relation. For the purpose of impressing this thought more fully upon the minds of those present, he might refer to the fact that marriage was ordained of God in Eden (Gen. 1: 27, 28; 2: 18-24); and that Christ not only sanctioned it by attending a marriage at Cana of Galilee, where he performed his first miracle (John 2: 1-11), but that he also denounced the wrath of God upon those who should prove false to their marriage vows. Matt. 19: 1-9. Again, he could call attention to the declaration of Paul (Heb. 13: 4) that marriage is honorable, etc., etc.

At the conclusion of his remarks, the minister should request the couple who are to be married to stand up. When they have complied with his wish, he inquires whether there is any one present who knows of any good reason why the couple in question should not be married, requesting such person or persons, if any there be, to make that reason known then and there or to hold their peace forever after. In case no one offers an objection to the marriage, he then inquires, first of the bridegroom, and then of the bride, whether either of them knows of any good reason why they should not be united in marriage. Provided they reply in the negative, then he requests them to join their right hands. This done, he proceeds to unite them in marriage, employing for that purpose some appropriate form.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Chayne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

SABBATH WORK AS SIN.

Would a person by working on the Sabbath before receiving light on the fourth commandment, be committing sin? W. H. L.

Ans. Yes. That sin, however, would be a sin of ignorance. When he is enlightened upon the point, then repentance would be required. Lev. 4: 12.

THE TREE OF LIFE.

Do you think Adam and Eve partook of the fruit of the tree of life before their fall? W. H. L.

Ans. I do. I know no positive Scripture statement to that effect, but the very fact that the tree was guarded after their fall lest they should partake of it, furnishes presumptive evidence that they had done so when there was nothing to prevent them from so doing. In process of time they would lose the effect produced by the eating of the fruit, and not being able to obtain it any longer they would die as a natural consequence. We see, therefore (Rev. 22: 2), that the saints in the new earth are to be permitted to eat of the fruit of the tree of life each month in the year.

An additional argument in favor of the view that Adam and Eve ate of the tree of life in the garden might be drawn from the circumstance that God gave them permission so to do, since he withheld from them only the tree of knowledge of good and evil. Gen. 2: 16, 17. Such a permission, in all probability, would have rendered it certain

long distances, while others, living within a few miles of the meeting, were not on the ground at all, and others were there only part of the time. We are glad to say, however, that those who sought to be benefited, were not disappointed.

On Sunday afternoon, three were baptized in the presence of several hundred people. Others expect to attend the Crete camp-meeting, and will be baptized there. We tried to advertise the Crete meeting largely, and predict a large attendance from this part of the State.

A. J. CUDNEY.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

The following form of ceremony, taken from "Laws for the Clergy," may be used if no other is preferred, and is proper in all the States of this Union:—

CEREMONY OF MARRIAGE.

"You, G. S., now solemnly declare that you take this woman whom you hold by the right hand to be your lawful wedded wife, and you engage to love, cherish, and protect her, in sickness and in health, in prosperity and in adversity; and, forsaking all others, that you will provide for and support her, and do for her in all things as is commanded by the ordinances of God, and required by the laws of the State, so long as you both do live. Do you on your part thus covenant and promise?—Ans. I do."

"You, C. D., now solemnly declare that you take the man whom you hold by the right hand to be your lawful wedded husband, and you engage to love, cherish, and obey him, in sickness and in health, in prosperity and in adversity; and, forsaking all others, that you will honor, respect and assist him, and do for him in all things as is commanded by the ordinances of God and required by the laws of the State, so long as you both do live. Do you on your part thus covenant and promise?—Ans. I do."

"Now, therefore, by virtue of the power and authority in me vested, in the presence of God and these witnesses, I pronounce and declare you lawful husband and wife."

"A SHORT FORM OF MARRIAGE CEREMONY."

"By this act of joining hands you now solemnly declare in the presence of God and these witnesses, that you take upon yourselves the relation of husband and wife, and solemnly promise and engage to love and honor, comfort and cherish each other as such so long as you both shall live. Therefore, by virtue of the authority in me vested by the laws of the State, I do now pronounce you husband and wife."

As soon as the marriage ceremony is completed a few words of wholesome advice from the minister to the married couple would be very much in place. He can remind them that their fortunes are linked together for all time, and that as both are imperfect, their happiness will depend upon mutual forbearance. Again, he can counsel them to remember that God was not only the originator of the family relation, but that he is also its preserver and protector, and that they should therefore, continually seek his guidance in the management of all their household affairs. He can dwell upon the importance of erecting the family altar at the outset, and of so living day by day that their home shall become a center of religious influences, and the abode of holy angels.

The remarks concluded, the minister should

offer a brief prayer, invoking the blessing of Almighty God upon the newly married couple in this life, and earnestly pleading for their salvation in the life to come.

It is the duty of the minister to furnish the married couple with a certificate of their marriage. In most States also, he is required to fill out certain blanks, and leave them with the county clerk. As these blanks vary in their form, it would be useless to give a copy of any one of them here. We repeat therefore, in conclusion, that the minister should post himself thoroughly in regard to the laws of his own State respecting these matters, and then conform to them in every particular.

CREDENTIALS AND LICENSES.

It is but just that every denomination of Christians should be permitted to determine who shall, and who shall not, represent them in the capacity of public teachers. In doing so it is customary to employ credentials and licenses. These are certificates issued by competent authority, setting forth the fact that the persons holding them are accredited ministers of the denomination issuing the same.

Credentials are given to those ministers only who have been ordained. Licenses, on the contrary, are granted to certain persons before their ordination.

Whenever a member of the church feels that it is his duty to labor in the capacity of a preacher of the gospel, he should apply for a license, personally, or through his friends, to either the State Conference Committee, or (in case the State Conference itself is in session) to the Committee on Credentials and Licenses.

Before the license is granted to him, he will be subjected to an examination with a view to ascertaining whether he is sound in matters of doctrine, and qualified both spiritually and intellectually for the work in which he wishes to engage. It is necessary that licenses should be renewed every year.

After an individual has preached acceptably one or more years as a licentiate, it is customary for the State Conference to ordain him, and give him credentials, and a certificate of ordination. These credentials, like licenses, are to be renewed each year. Like licenses, they can also be withdrawn from the individual, even before the year terminates, provided that, in the judgment of the State Conference Committee, the individuals to whom they were granted, have proved themselves unworthy of them.

Licentiates are not allowed to organize churches or to administer the ordinances of the Lord's house. As efficient laborers are too few in number, and as excessive modesty sometimes prevents those who are well qualified for that work from applying for licenses, churches who have among them individuals who they think would make successful ministers, should by vote recommend them for that purpose to the favorable consideration of the State Conference.

CONFERENCES AND THEIR DELEGATES.

The body having the highest authority among Seventh-day Adventists, is styled The General Conference. It takes the supervision of the work in the whole field, both within and outside the territory covered by the State Conferences. Its powers are distinctly defined in the Constitution of the General Conference.

Besides the General Conference spoken of above, there are State or local Conferences. The jurisdiction of each of these Conferences covers only a limited territory. Each one of them, also, has a constitution defining its powers. Both the General and the State Conferences usually meet but once in each year, though it is competent for them to meet oftener, should it be thought necessary.

The delegates who compose the General Conference, are selected either by the State Conferences themselves or by the State Conference Committees.

The delegates to the State Conferences are chosen by the churches in those Conferences respectively. At the present time (1883), each State Conference is entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in their State Conference; provided that the delegates to such State Conferences be elected according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members.

The delegates to the State Conferences are chosen by the churches within those Conferences respectively. The churches are entitled to delegates in the ratio of one delegate for the first twenty members or under, and one additional delegate for every additional fifteen members.

The clerk of each church should furnish each of its delegates with credentials setting forth the fact that he has been duly elected to represent that church in the State Conference.

THE TITHING SYSTEM.

There is no vocation in this life which can be compared in point of importance to that of the Christian minister. His message is one which relates not only to the welfare of men in this life, but also to their well-being in the life to come. We are living in a world which is in rebellion against God. That rebellion must terminate in the utter ruin of those engaged in it, unless they accept the atonement offered by Christ. Ministers are the ambassadors of the latter. They are authorized to offer terms of peace and salvation to the penitent. Their work is two-fold. They are a savor of life or of death unto all who hear them. The Lord has commissioned them to preach his gospel in all the world, promising to be with them to the end of the same. How important, therefore, that they should discharge the duties of their calling faithfully and well! Should they fail to do so, souls may be lost as a consequence of their neglect. But in order to meet, as fully as possible, the responsibilities that rest upon them, it will be necessary that they shall devote their whole time to preaching and the study of the word of God. Acts 6:1-4. This cannot be done, however, unless they are in the meantime supported by the liberalities of their brethren. Christ, anticipating this fact, has laid the burden of supplying the temporal need of the Christian minister upon the lay members of the church. Luke 10:1-7; 1 Cor. 9:7-14; Gal. 6:6.

When we remember how clearly this duty is set forth in the word of God, it is not a little surprising that any should be inclined to treat it with neglect. It is nevertheless true that professing Christians are frequently found, who are so covetous that they begrudge every dollar paid into the treasury of the Lord for such a purpose. Such persons will do well to study the following texts, in which their sin appears in the light in which it is regarded by the Master. Luke 12:15; 1 Tim. 6:5, 6; 1 Cor. 6:10; 5:11; Col. 3:5. God has made us simply stewards over that which we call our own. If we possess the spirit of Christ we shall esteem it a pleasure to invest it liberally in the cause of God. If we refuse to do so, we shall be compelled to part with it forever at the last day. If, on the other hand, we use it to the glory of God and the salvation of men, we shall in so doing transfer it to the bank of Heaven, thereby making it contribute to our happiness through the eternal ages. Matt. 6:19-21. Nay, more; it will not be necessary for us to wait for our reward for liberality in the

cause of God until we reach the other world; we shall receive compensation in this life for all that we give in that direction. In 2 Cor. 9:7 we read as follows: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Who can estimate the value of the consciousness that God loves him? It is, however, according to the foregoing text, the privilege of the cheerful giver to possess that consciousness. Nor is it in spiritual things only, in which liberality brings gain. It is clearly taught in many places in the Scriptures that where this can be made to harmonize with the interests of the individual, temporal blessings are showered in rich profusion upon those who give liberally of their substance to the cause of God. Prov. 3:9, 10; 11:24, 25; Acts 10:1-4; Mark 12:41-44; 2 Cor. 9:5-10.

As order and system characterize everything which God does, we would naturally suppose that some plan would be introduced by his word for the regulation of contributions to the support of the ministry. Without something of the kind the covetous would shirk responsibilities, and the free-hearted would give more than is required at their hand. We know that this would be contrary to the will of the Lord as well as contrary to the principles of justice; for the apostle Paul, in speaking upon this subject, declared distinctly that he was unwilling that some should be eased, and others burdened. 2 Cor. 8:12, 13, 14.

Turning to the word of God, we find that the tithing system had been fully inaugurated at a period as early as the days of Abraham. Gen. 14:20. From time to time subsequently to that epoch, it is brought to view in the Scriptures. Jacob, for example, promised the Lord that if he would be with him, feed him, clothe him, and bring him safely again to Bethel, he would give him a tenth, or tithe, of all that the Lord should bestow upon him. Gen. 28:20-22. When we reach the Mosaic age, we find that God not only recognized the tithing system, but that he also enforced it by an explicit statute. Lev. 27:30; Num. 18:21. (See also 2 Chron. 31:5, 6, 12; Neh. 13:12; Mal. 3:8, 10; Matt. 23:23.)

By referring to the texts given above, it will be readily discovered that the tithe which the individual was expected to give to the Lord, consisted of one-tenth of all that came into his hand in the way of income. Reasoning from analogy, it is safe to conclude that God, who demanded for himself a tithe of the income of the children of Israel in the old dispensation, would not be satisfied with a smaller sum from those living in the Christian age. Indeed, the advantages which we enjoy under the gospel are so much superior to those which they enjoyed under the law that it is manifest that if a change were to be made in any respect whatever, it would be in the direction of requiring larger, rather than smaller, donations from Christians, than were exacted from the Israelites. Therefore, he who, at the present time, would venture to give less than one-tenth of his income to the Lord, would run the risk of falling short in the matter of contributions that could be reasonably expected from him. And as it is better to err on the safe side, it would be dangerous to give less than the Hebrews were in the habit of giving. Mal. 3:7-11; Hag. 1:3-11.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*At Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

CHANGING WATER INTO BLOOD.

How could the magicians turn water into blood if the Lord by Moses had changed it all before, as in Ex. 7:19-23? S. O. T.

Ans. They might have obtained water from wells or springs, or from vessels not belonging to the kind mentioned in the text.

THE GOSPEL AS A WITNESS.

Has the gospel been preached to all nations for a witness? Matt. 24:14. A. F. M.

Ans. Practically speaking, it has. It would be

difficult, if not impossible, to say where the gospel has not been preached sufficiently to meet the requirements of Matt. 24:14. See "Historical Extracts" to prove that such is the case, in the tract entitled "Exposition of Matthew 24," published at the REVIEW Office.

GREATER WORKS THAN CHRIST DID.

In John 14:12, did the Lord intend to teach that his disciples might by faith in him do greater works than any he had done on earth? S. O. T.

Ans. Such seems to be the import of the language. It is certain also that the miracles performed by the apostles after the death of Christ were fully equal, if not superior, to those done by the Lord. Witness, for example, the raising of the dead, the restoring of the lame and the blind, and the healing of those who received handkerchiefs from Paul, or were laid in the shadow of Peter. Acts 9:40; 20:10; 19:12; 5:15.

THE COVERING OF THE HEAD.

1. Was it not a positive duty of the women of the Corinthian church to have the head covered while praying and prophesying? 1 Cor. 11:4, 5.
2. Is it not a duty binding on all churches?
3. Does the original give the idea of cap (as used by the German Baptists)? A. S.

Ans. 1. Yes, under the then existing circumstances; otherwise, she would have reproached the cause of God, since at the time in question, a woman would not have been considered virtuous by the Corinthians, who appeared in the public congregation with the head uncovered.

2. No, not at the present time. Public opinion has so far changed that there is no objection to the appearing of a woman with uncovered head in a public assembly.

3. It is probable that it was a veil.

THE LETTER THAT KILLETH.

What is meant by the letter that killeth, and the spirit that giveth life? 2 Cor. 3:6. R. C. P.

Ans. In the text cited the contrast is kept up between the Mosaic priesthood and the Christian ministry. The ten commandments were the basis of the old covenant. Obedience to them secured the blessings of that covenant. Their disregard insured the death of all offenders, unless relief was brought in some way. Christ alone could offer that relief. As all have broken the law of God, all are exposed to death, as a penalty for such violation. Moses and the Aaronic priesthood therefore, were ministers of death in the sense that they introduced the dispensation of condemnation, or death. Rom. 7:13. Furthermore, they were the executors of the penalty of temporal death by stoning, etc., to those who broke the ten commandments. The Christian ministry, on the contrary, neither introduced nor executed any of the penalties of the law as was done under the old dispensation. They simply preached salvation from the penalty of the law through Christ. The law says, "The soul that sinneth, it shall die." Eze. 18:20. The Christian minister says, The Lord Jesus Christ has died, that we may be saved from the penalty of the broken law. The spirit, or design of the law, was that of preventing sin, and thus of saving men from the terrible consequences thereof. The letter of the law, however, was such that on account of the weakness and sinfulness of men, it resulted in their death. Rom. 7. The Christian ministry therefore, are working in harmony with the spirit and design of the law in leading men to Christ, as that was the original purpose for which the law was given. Rom. 7:13. Hence their ministration, since it brought pardon and life to a world already condemned, was more glorious than the ministration of Moses, which, while it condemned, could only point to the future for a remedy.

Let it be observed that, according to the text, it is the letter of the new covenant, not of the old, which killeth at the present time. The law is still binding, and its penalty is death. 1 Cor. 15:55. That penalty is not executed by the Christian ministry, but will be executed by Christ in the day of Judgment. All that the minister of Christ has to do, is to warn men of the consequences of disobedience, and point them to the Lamb of God, which taketh away the sin of the world. John 1:29.

COURAGE.

THERE are, who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees;
But creep not thou with these.

They have their due reward; they bend
Their lives to an unworthy end;
On empty aims the toil expend
Which had secured a friend.

But be not thou as these, whose mind
Is to the passing hour confined;
Let no ignoble fetters bind
Thy soul, as free as wind.

Stand upright; speak thy thought; declare
The truth thou hast, that all may share;
Be bold; proclaim it everywhere—
They only live who dare.

—Sel.

Progress of the Cause.

"He that goeth forth and soweth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

KENTUCKY.

UNION STAR, SEPT. 14.—The interest in our meeting is still good; books sell quite rapidly now, and some four or five are keeping the Sabbath. Every one seems to be convinced that we are presenting the truth, but it remains to be seen how many will act upon it. We fear the camp-meeting will interfere with our tent-meeting.

S. OSBORN.

PENNSYLVANIA CONFERENCE.

CLYMER, N. Y., SEPT. 3.—We commenced our meetings here Aug. 4. We have now presented the prophecies, the law, and the Sabbath. Last evening we introduced the subject of the nature and destiny of man, addressing a full tent on the question, Is man immortal? Four have embraced the truth thus far presented, and others are apparently just upon the point of doing so. The Baptist minister here has announced to speak on the Sabbath question next Sunday. We trust this will be overruled to the good of our effort here. Pray for us.

J. W. RAYMOND.

J. G. SAUNDERS.

TENNESSEE.

LEACH, CARROLL Co., AUG. 29.—We have been at this place eleven weeks, and yet our work is not completed. It requires a great deal of time to get those lately come into the faith to fully realize the importance of putting their faith into practice. The new church, although not completed, is comfortable, and pleasantly situated. The interest to hear is good. We have been holding two meetings each day until lately. We have now discontinued them excepting on Sabbath and Sunday, on account of the fall work. Our Sabbath-school numbers about sixty, and is quite interesting. We expect to follow up the work here until after camp-meeting, then we expect to go to some other point. We hope to be remembered by the brethren.

S. FULTON.

W. DORTCH.

MISSOURI.

APPLETON CITY, LOWRY CITY, ETC.—Since my last report I have held meetings at Appleton City, Lowry City, Sac River, and in Polk Co. At Appleton City we organized a company of ten members. A few others in that vicinity are keeping the Sabbath who we expect will unite with us soon.

I visited Bro. J. Clarke's neighborhood, near Lowry City, twice. Here, also, I organized a company of ten, ordained an elder and deacon, and preached several discourses. Four were added, three by baptism, making a company of fourteen rejoicing in the truth.

I next visited the Sac River church. Some have moved away, but the few that are left are all holding on to the truth as far as they have been instructed. I could only hold two meetings with them at this time; they need more help.

I have now just closed my meeting in Polk Co., where Bro. W. Jones preached last winter, having continued it over two weeks. Seven new ones signed the covenant. Many others are deeply interested, some of whom, we trust, will soon take a stand with us. Bro. Jones was with me most of

canvassing work, and give instruction. He had a large class in both places, and quite a deep interest was manifested. He feels the greatest possible interest in getting our people to doing something in the work of God, by getting subscribers for the *Signs of the Times* or by circulating our tracts and selling our books. Some thirty-five or forty attended these classes, and we feel sure they were benefited, and that many went home determined to try to do something in the cause in the future.

On Monday morning nearly \$700 were subscribed for our missionary funds. About one-half of the people went home in the early part of Monday, which greatly interfered with the interests of the meetings that day. This day should be the very best day of all, and it generally proves so, unless our brethren destroy its benefits by going home, and leaving the ministers with comparatively few to preach to. But we had solemn meetings, and God helped in the preaching, if many were not there to receive the good they might have had. We hope the influence of this camp-meeting will not soon be lost, and that greater efforts will be made for advancement the coming year.

GEO. I. BUTLER.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

TITHING SYSTEM.—CONTINUED.

WHEN the tithes are laid aside promptly from time to time, as the income which we enjoy comes into our hands, the burden seems comparatively light. When, however, the matter is postponed, and we are compelled to raise the tithes for the whole year at once, the sum is necessarily so large that it is with difficulty at times that we are enabled to obtain it from those indebted to us. Nor is this all. Not infrequently the covetous, after they have let the matter run for a year, are strongly tempted to withhold it altogether, on account of the great amount which they are required to set apart at one time for the Lord. To avoid this temptation, therefore, it is an excellent practice for each family to provide itself with a tithing-box or coffer, in which the members can deposit their tithes from time to time, as money may come into their hands. This will be acting in harmony with the directions which the Lord gave to the Hebrews. They were forbidden to eat of the first-fruits until they had brought an offering unto the Lord. Lev. 23:10-14; Ex. 29:29, 30; Prov. 3:9.

At least as often as once in each quarter, the tithes should be paid to the church treasurer, and by him be forwarded to the treasurer of the State Conference. When this is done promptly and conscientiously by all the members of the church, there will be no lack of means in the treasury of the Lord. The State Conference Committees will find themselves possessed of abundant resources for the vigorous prosecution of the work over which they have the charge. The ministry, also, will not be perpetually vexed with the question of finance, but will be enabled to give their whole time to the preaching of the word. But perhaps the greatest blessing of all will be found in that increase of spirituality among the lay members of the church, which is both a cause and a consequence of cheerful liberality in the things of God.

LEGAL SOCIETIES.

Legal Societies for holding church property are made necessary by the statutes of all the States of this Union. Without an organization of this kind it would be impossible for an assembly of worshipers to have decided to them the lot

upon which they wish their church edifice to stand. Without it they could neither sue nor be sued. Indeed, the inconveniences which would arise were churches to fail in the matter of availing themselves of the provision for the formation of legal societies, are so numerous that we cannot attempt to mention them here. Suffice it to say, it is very important not only that legal societies should be instituted, but also that they should be organized in every particular in harmony with the laws governing in such matters. A failure to do this might result in the forfeiture of all the real estate owned by any given church.

It would be impossible to give directions here in regard to the proper method of organizing such societies, which could safely be followed in all the States of the Union. The laws of the States vary so materially on this subject that should we, for example, give directions which would be every way correct as far as the State of Michigan is concerned, those directions, if carried out by the brethren in Massachusetts, might serve to lead them altogether astray. All that we can say, therefore, is that the churches in each State should be governed by the statutes of their own State in the formation of legal societies. Nor would it be safe for them in doing this to pass the matter over into the hands of men who have no experience in legal affairs. It makes no difference how intelligent a person may be in other respects, if he is not familiar with legal forms, he should not be intrusted with the drawing up of Articles of Association for Legal Societies. It is always safest and best in such things to obtain the counsel of a first-class lawyer. It may cost a few dollars, but there is too much at stake to admit of the running of risks.

When legal societies have been formed, great pains should be taken by the officers of the church that the Articles of Association shall be carried out in all their provisions. This is particularly true, however, in the matter of elections.

LEGACIES.

A legacy or bequest is a gift by will of personal property. A devise is a will or testament, properly of real estate.

As a general rule, and one to which there are very few exceptions, it is always best for an individual who is anxious to contribute of his means to the cause of God, to see to it that this is attended to before his death. In nine cases out of ten, where such matters are left to the executors of the will, the purpose of the legator is defeated either wholly or in part. All are familiar with the interminable contests which arise from time to time through efforts of heirs to set aside the bequests of those who have made the wills in which they themselves are interested.

When, however, it is found to be impossible for those wishing to make donations to our institutions, to do so during the period of their natural lives, the next best course is that of providing for such institutions by will. When this is determined upon, it should not be left until the last moment but should be attended to while the donor is in full vigor of health and in the complete possession of all his faculties. When it can be done, the services of a thorough-bred lawyer should be secured in order that the will may be made out in such a manner as will conform to the requirements of the law in every particular. An attempt to save a few dollars in the matter of a lawyer's fee, might deprive our institution of hundreds or thousands.

Should it be found impossible to secure the services of a lawyer as directed above, then the next best help available should be obtained. Under such circumstances the following form and suggestions will prove of service:—

Those who wish to will a portion of their prop-

erty to the Seventh-day Adventist Publishing Association, can insert in their will the following:

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as treasurer of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, to be applied under the direction of the trustees of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union:—

Signed, sealed, published, and declared by the said ———, as his last will and testament, in the presence of us, who at the request of the said ———, and in his presence and in the presence of each other, have hereunto subscribed our names as witnesses.

Wills in favor of the Seventh-day Adventist Educational Society, or Pacific Seventh-day Adventist Publishing Association, can be so made that the forms given above can, with slight variations of names, etc., be used in them.

RULES OF ORDER.

It has been said that order is Heaven's first law. In harmony with this thought we find that the apostle Paul commanded the Corinthians to do all things decently and in order. 1 Cor. 14:40. God was not pleased when certain individuals, belonging to the church of Corinth, brought confusion into the assembly by attempting to talk at one and the same time. The same principle which is involved in the orderly conduct of men in a religious service, would, when carried out, insure decorum in a business meeting in which the affairs of the church are to be considered. But good order cannot be preserved on such occasions without the adoption of some acknowledged standard which is to govern at such times. As the result of centuries of practical observation and experience, a code of parliamentary rules has been adopted by men of the world, which are believed to be as good as any which can be devised for the government of deliberative bodies. These rules for convenience of reference, are published in the form of manuals. As their insertion in a church manual would require more space than can be spared for such a purpose, it has been thought best to counsel all our churches to provide themselves with a copy of some one of these books. Were we to designate any one as preferable to the rest, it would be the "Diagram of Parliamentary Rules," by U. Smith. This work is an improvement on all similar publications, and is published by the S. D. A. P. Association.

It might not be out of place to throw in a caution right here respecting the use of parliamentary rules in the management of business meetings of a religious character. While it is desirable that every member of a church should familiarize himself with the standing rules of order, it should be remembered that such rules should never be employed simply for defeating the will of the majority. To pursue such a course as that, would be to imitate men of the world and to displease God. Those who are acquainted with parliamentary regulations should seek to enforce them for the sole purpose of aiding the brethren to transact their business in a strictly legitimate manner, and in the shortest time possible. Technical provisions should not be insisted upon when such a course would result in division and dissatisfaction.

By way of securing the Divine guidance, and for the purpose of making all present feel the difference between a business meeting of the world

and one of the church, it is well that the meetings of the latter should at all times be commenced with singing and prayer.

APOSTLES.

The term apostle in the original Greek signifies a messenger or envoy. In the outset our Saviour chose twelve men, who accompanied him during his ministry, and, with the exception of one, were witnesses of his resurrection. These men, with the addition of Paul, and possibly of Matthias, are spoken of in the New Testament as the apostles in a pre-eminent sense. Paul did not see the Saviour before the crucifixion of the latter, but as he appeared to him after his resurrection and ascension, he could with propriety attest the fact that Christ had arisen from the dead.

The twelve apostles, so called, held the highest positions attainable in the Christian church. They are named in order before the prophets, because they not only possessed prophetic gifts, but also miraculous powers. Their authority, when acting officially, was decisive in all matters that related to the church of Christ.

It is undoubtedly true that it was not the design of the Lord that the apostles as a body of twelve, sustaining the same relation to the church as did the original twelve, should continue through all time. Indeed it is questionable whether there have ever been in the church any persons who have been clothed with all the power and authority of the original apostles, since their day. It is a fact, nevertheless, which cannot be disputed, that it was the purpose of the Lord that an order called apostles, but varying somewhat in their endowments from the original twelve, should be perpetuated in the church. We find, for example, that Barnabas was called an apostle in Acts 14:14; also that Epaphroditus was so styled in the Greek original of Phil. 2:25; and that other brethren received the same title in 2 Cor. 8:23, where the original of the word "messengers" is the equivalent of "apostles."

Again in Eph. 4:8 we learn that when the Lord ascended up on high he gave gifts unto men. In verses 11-13 of the same chapter, we read that among the gifts imparted by the Lord to his church were apostles, prophets, evangelists, pastors, teachers, etc. The apostles here spoken of were, we understand, of the secondary order mentioned above, *i. e.*, men who received special endowments, qualifying them to act a leading part in the management of the affairs of the church, though not exalting them to a position equal, in all respects, to that occupied by the original twelve apostles. As the other gifts mentioned in the connection were to continue in the church, we see no reason why these should not continue also. In fact, we think we discover evidences in the history of such men as Luther, Wesley, Wm. Miller, and others, that they were messengers, envoys, or apostles, in the secondary sense of the word, whom God qualified, and sent forth, to act the part of great leaders in advancing the interests of his work. Such leading spirits always have had, and always must have, a place in the church of God. They furnish the credentials of divine authority, not only in the success which attends the work of God in their hands, but also in that voluntary recognition of their leadership which is spontaneously granted by the men of their time.

W. H. L.

(To be continued.)

—To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?—*Sir Thomas Browne.*

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

SAMARITANS AND THE TEN TRIBES.

Were the Samaritans of the ten tribes of Israel? E. M. P.

Ans. They were not. You are right in supposing that they were a mixed multitude imported from Assyria to occupy the territory formerly occupied by the ten tribes who had been carried away as captives. See 2 Kings 17:24-41.

PENTECOST.

Does Lev. 23:15, 16 prove that Pentecost always fell on the first day of the week? E. D. H.

Ans. It does not. The Sabbath there spoken of as the one from the day after which the seven weeks (here called sabbaths, verse 15) were numbered, was the 15th of Nisan. That being a day of the month was variable, sometimes falling on one, sometimes on another, day of the week.

SECRET SOCIETIES.

Is it right for Sabbath-keepers to belong to secret societies? S. H. P.

Ans. Those who have done so have usually found them an obstacle in the way of their spiritual growth. It is difficult to act with them for any length of time, without compromising our faith; besides, they are generally made up almost entirely of men of the world, intimate association with whom generally begets a distaste for the study of the word of God, and the society of his people. The apostle says that in the heavenly race we should lay aside every weight, etc. Heb. 12:1.

THE SIN UNTO DEATH.

What is the sin unto death? 1 John 5:16. S. O. T.

Ans. The sin unto death is that sin for which no atonement remains. The individual committing it must suffer the penalty of eternal death without remedy, because his course has been such as to exhaust the divine clemency before he has reached the end of his life, or the period at which the probation of most men terminates. The sin in question may be the sin against the Holy Spirit (Matt. 12:31), or it may be the falling away spoken of in Heb. 6:4-6; *i. e.*, a hopeless departure from God, as the result of deliberately continuing in sin after the mind has been enlightened.

MOSES AND HIS INABILITY.

Please reconcile Deut. 31:2, and 34:7. H. L. M.

Ans. At first glance there would seem to be a conflict between the texts quoted. A second thought, nevertheless, will remove the apparent discrepancy. It does not say, in Deut. 31:2, that he could not go out or come in either because of lack of sight or physical debility. It is certain that the hindering cause could have been nothing of that nature, since Deut. 34:7 teaches that his physical powers were unimpaired. We must look for some other cause. No doubt that can be found in the circumstance that God had announced to him that his work was done, and that he should no longer lead the people, as his time was come to die. Num. 27:12, 13, 17.

THE HOUSE NOT MADE WITH HANDS AND THE NEW EARTH.

How do you explain 2 Cor. 5:1? E. B.

Ans. In 2 Cor. 5:1, the mind of the apostle was directed to the reward of the saints in Heaven, because that is to antedate, or go before, their reward in the new earth. Immediately upon the second advent of Christ, the redeemed will be taken to Heaven, where they will spend a thousand years. Rev. 20:4-6; John 14:1-3. Subsequently the New Jerusalem will descend to this earth, where it will remain forever as the capital city of this globe. Rev. 21; Isa. 66. As remarked

above, the mind of the apostle in the text quoted turned to the New Jerusalem, in connection with the thought that this body will be dissolved, because it is thence that the Lord is to come to clothe us with the resurrection body, and because when we receive that body we go immediately to Heaven, where we are to spend the millennium.

By referring to the revised version of the New Testament, you will see that the word "eternal" is so used in 2 Cor. 5:1 that it teaches that the resurrection body will be eternal or immortal, and not that it will remain *eternally* in the heavens. For a more extended notice of the text, see "Man's Nature and Destiny," published at this Office.

OUTSIDE ATTENDANCE AT THE ORDINANCES.

Is it proper to have those not of our faith present when the ordinances are administered? I. H. P.

Ans. It would not be proper to throw the doors open to the public generally, but there is no objection to the presence of a few candid persons who are actuated by an honest desire to witness the administration of the ordinances, in order to inform themselves respecting the manner of performing the rite. Not long since, we were present on such an occasion, when a member of another church was so impressed by the solemnity of the spectacle that he actually moved forward and begged the privilege of participating in the ceremony himself.

THE CHURCH AS THE BRIDE.

How do you understand Rev. 19:7-9? Who is the wife, and who are those called to the marriage supper? B. J.

Ans. I understand that the wife spoken of in that verse is the New Jerusalem. The marriage supper of the Lamb takes place at the time when the kingdom is bestowed upon Christ. This is done when he takes possession of the New Jerusalem, or the capital city of the kingdom. Those who are called to the marriage supper are the saints.

It is no doubt true that the church is sometimes spoken of figuratively as the bride of Christ. 2 Cor. 11:2. It does not follow from that, however, that the city, or some other object, may not at times be employed figuratively in a similar sense. Christ is sometimes called the Father (Isa. 9:6), sometimes the Husband (Eph. 5:25, 32), and sometimes the Brother (Heb. 2:11, 12), of his people. Thus we see that a change of figures in these things is admissible when it is desirable that such a change should be made.

PAUL AND THE ORDINANCE OF FEET-WASHING.

As we have no evidence that the apostle Paul ever practiced foot-washing, how shall we reconcile that fact with the perpetuity of that ordinance, and with the declaration in 1 Cor. 11:1, 2, that the church kept the ordinances as he delivered them? G. A. Y.

Ans. In 1 Cor. 11:1, 2, the new version has the word *traditions* instead of *ordinances* (as in the margin), showing that the reference is not particularly to the ordinances of the Lord's house. Versions aside, however, your question is very easily answered in another manner, or rather in different manners. 1. Paul recognizes and virtually enforces the ordinance of foot-washing when he excludes from the list of those who should enjoy the charities of the church the widows who had not washed the saints' feet. 1 Tim. 5:10. 2. When a positive precept is given, as in the case of foot-washing, John 13:14, it must be carried out, whether or not we can demonstrate from the Scriptures that Paul, or John, or James, or indeed anybody else, ever did so. It would be an easy matter to show that there are many things that we do, or ought to do, which we cannot prove, except by inference, that Paul ever did. 3. The first verse of the chapter which you quote, 1 Cor. 11, really settles the whole question. Paul there states distinctly that he was a follower of Christ. To follow is to obey. It must be, therefore, that Paul obeyed all the commands of Christ. Feet-washing was one of the commands of Christ, John 13:14; therefore Paul habitually engaged in foot-washing; and as we are to follow his example, according to your own concession, we should do likewise.

—Religion is no leaf of faded green,
Or flower of vanished fragrance, pressed between
The pages of a Bible; but from seeds
Of love it springeth, watered by good deeds.

On the Sabbath our meetings were solemn and impressive, and the Lord seemed especially near. Some twenty-five came forward for prayers, among whom were several who never had made a start before.

On Monday the interest was great, and more people were present than on Sunday. In the afternoon twenty-four willing souls were baptized by Eld. Thompson and the writer. There were between two and three hundred teams hitched along the banks of the creek, and fully fifteen hundred people stood upon the banks to witness the immersion.

The very best of order prevailed from first to last. Our parting meeting on Tuesday morning seemed to be best of all. Although held at 6 o'clock, fully two hundred outsiders were present. The Lord blessed, and as cheering testimonies were borne, nearly all present wept. All departed, feeling benefited by the meeting. To the Lord be the praise.
S. H. LANE.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

PROPHETS.

THE English word *prophet* is derived from the Greek word, *prophetes*, which signifies one who speaks for another, specially for God, and so interprets his will to man.

There is no controversy in regard to the fact that there were at the commencement of this dispensation, prophets, who either predicted future events or expounded the word of God through a special divine illumination. Luke says, for example, "Now there were in the church that was at Antioch certain prophets and teachers." Acts 13:1. Again, we read in Acts 15:32 as follows: "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Once more, it is recorded that Agabus was a prophet. "As we tarried many days, there came down from Judea a certain prophet named Agabus." Acts 21:10.

Finally without referring particularly to Simeon, Anna, or the four daughters of Philip, who prophesied, it is sufficient to say that the whole of the New Testament was written by direct inspiration from God, and that the book of Revelation, which was composed as late as A. D. 95, furnishes indubitable proof that its author, through the aid of the prophetic gift, was able to map out in advance the history both of the religious and the political world clear down to the second coming of Christ.

While, as remarked above, there is great unanimity among Christians in regard to the exercise of miraculous powers and the prophetic gift in the first century of our era, there is most wonderful infidelity at the present time in regard to the divine purpose of perpetuating those gifts and powers. Seventh-day Adventists, however, are outspoken in their convictions; 1. That God designed that spiritual gifts should continue in the church through all ages; and 2. That they have in their midst a genuine manifestation of the spirit of prophecy. In the support of the first of these propositions, they argue from the standpoint both of probability and of positive Scripture declaration. In 1 Cor. 12:28 they find the following words: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." From Eph. 4:11-13 they learn that the object which God had in view was "the perfecting of the saints," aiding in "the work of the ministry," and "the edifying of the body of Christ." Reasoning from analogy, they conclude that as the perfecting of the saints is still going on, and as the work of the ministry is not yet accomplished, nor the body of Christ (the church) as

yet fully edified, or built up, the gifts, which were instituted to carry on these branches of the work, will continue until the end for which they were created has been obtained.

By way of positive Scripture argument in support of the above inference, they are able to cite an almost indefinite number of texts. Those which they quote bear so directly upon the point to be proved that they need no explanation. The following will give the reader an idea of their force and point: John 14:12-14; Mark 16:15-18; Acts 2:14-21; 37-40; 1 Thess. 5:19-21; 1 Cor. 12:14: 1-3, 39; 13:8-12; 1:4-8; Jas. 5:14-18; Rev. 1:1; 12:17.

In maintaining the second proposition, mentioned above, they call attention to the fact that one of their number, Mrs. Ellen G. White, has, for about forty years, claimed to exercise the gift of prophecy. To the light which has been received from her from time to time, they feel that the marked success which has characterized the work in which they are engaged, is largely attributable. Again, while the life of the humble instrument whom, as they believe, the Lord employs in conveying light to his people in these last days, is such as is calculated to inspire confidence in her Christian character and experience, they hold that her testimonies and work bear every test laid down in the word of God, to enable his church to distinguish between false and genuine manifestations of the gift of prophecy. See Deut. 13:1-3; Jer. 23:16, 17; 1 Cor. 14:37-39; 1 John 4:1-3; Isa. 8:19, 20; Matt. 7:15-20; Deut. 18:21, 22; 2 Chron. 20:20; Rev. 12:17.

EVANGELISTS.

The Greek word for evangelist is *εὐαγγελιστής* (*euaggelistes*). It is defined by Mr. Robinson as follows: "Properly, a messenger of good tidings. In the New Testament, an evangelist, a preacher of the gospel, not in any place, but traveling as a missionary to preach the gospel and establish churches." From the foregoing, it would seem that the evangelists of the apostolic days constituted a class of pioneer preachers, who were not permanently attached to particular churches, but continually pushed out into regions where the gospel had not previously been proclaimed. We cite, by way of illustration, the case of Philip. At one time we find him in Jerusalem, at another in Samaria, afterward on the road to Gaza, where he preached to the Ethiopian eunuch; then at Azotus, whither he was carried by the Spirit of God; and subsequently, traveling in the cities of Samaria, where he preached the gospel. Acts 6:5; 8:5, 26, 40.

It is probable that the term evangelist was applied to ministers only as long as they were engaged in evangelistic work. Timothy, for example, is exhorted to do the work of an evangelist. 2 Tim. 4:5. Nevertheless it cannot be doubted that a large portion of his time was devoted to the work of setting in order the churches which others had raised up. 1 Tim. 5:1, 19, 20, 22. Again, the apostles acted the part of evangelists when they preached the gospel, as they frequently did, in unoccupied territory. Acts 8:25; 14:7; 1 Cor. 1:17. On the principle that the greater includes the less, it is evident that while it was legitimate for an apostle to evangelize, it might have been impossible for an evangelist to act the part of an apostle. To sum up, it is clear that the missionaries of the present time, who go forth into new fields and raise up churches, remaining with them only long enough to get them in working order, and then passing on to perform the same work in other new places, answer quite fully to the evangelists of the first century.

That evangelists possessed authority to baptize can be demonstrated by the fact that Philip baptized the Ethiopian eunuch, and other converts at Samaria. Acts 8:36-39, 12, 13. Along with this ability to baptize, however, would naturally go that of organizing churches, ordaining elders, administering the sacrament, etc., etc. It would also pre-suppose the right as well as the duty of the evangelist to exercise a watch-care over the churches that had been brought into being through the preaching of the word by him.

From Eph. 4:11-13 it may fairly be inferred that men were qualified anciently for evangelistic work only as they were endowed with a special gift of the Spirit of God. The same principle holds good at the present time. There is found in the Christian church in our age a class of ministers who, though particularly successful in raising up churches in new fields, are of but little use to those churches after they have once been fully in-

doctrinated. Again, there are those who seem especially adapted to act the part of pastors of churches already brought into existence. The latter would find it very difficult, if not impossible, to succeed in that which might be called purely evangelistic work. Those who have the oversight of Conferences, therefore, would do well to recognize this distinction, as it would enable them to utilize the labor of both of these classes of preachers, by assigning to each his proper work.

At the present date, the work of Seventh-day Adventist ministers is largely evangelistic in its character. Just enough labor is bestowed upon the older churches to keep them in good running order, the balance of the time being devoted to the proclamation of the present truth among those who have not as yet heard the solemn message which relates to the near coming of Christ and the Judgment.
W. H. L.

(Concluded next week.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—M. Cheyne.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE TRUE ISRAEL.

What objection is there to the view that Rom. 11:11-26 speaks of making up the true Israel?
D. W. A.

Ans. The context will not admit of such an interpretation. In verse 25, for example, where it says that blindness in part is happened to Israel, the reference is unmistakably to the Jewish nation.

THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE.

Please to explain Matt. 11:12.
D. W. A.

Ans. The passage probably was designed to teach that only those who are characterized by great earnestness in seeking admission to the kingdom of Heaven, can gain an entrance there. Multitudes may seek to enter in, but they only will succeed who strive (agonize) to secure that end. Luke 13:24. It is unquestionably true that the disciples of John were generally distinguished by great earnestness in their preparations to receive the coming Messiah. It would have been impossible for the movement under John to have swept forward with the rapidity with which it did, had it not been marked with great enthusiasm.

TITHES ON THE SABBATH.

Is it right for our church officers to receive tithes on the Sabbath?
F. M. L.

Ans. Were I to express my opinion simply as an individual, I should say that if the tithe were carefully separated during the week, placed in an envelope, bearing the name of the owner, and the amount of the tithe, there would be no objection to handing it to the church treasurer on the Sabbath. Some of our leading brethren will probably differ with me on this matter, and I would suggest, therefore, that it would not be well to encourage the practice until there is greater unanimity on the subject. In process of time, definite and satisfactory conclusions will no doubt be reached.

BAPTISM IN THE MOSAIC DISPENSATION.

Was baptism an ordinance of the Mosaic dispensation?
E. M. P.

Ans. Upon this subject scholars are divided. Dr. A. Clarke, in his comment on John 1:25, has the following: "Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrim, or in the presence of three magistrates." For the opposite view, see "The Act of Baptism," by H. S. Burroughs, Amer. Baptist Pub. Society, Philadelphia, p. 9.

TO THE JEW FIRST, ETC.

What does the apostle mean by the expression, "to the Jew first and also to the Greek?" Rom. 1:16, also Rom. 1:9, 10.
S. J. H.

Ans. He is speaking in Rom. 1:9, of punishment. The text teaches that both Jew and Gentile will be punished for their sins. When he says that the Jew will be punished first, I think he alludes, not so much to the time as to the degree of the punishment. To the Jew had been given greater light than to the Gentile, consequently the punishment of the Jew would be greater than that of the Gentile, in cases where both had rejected the light which they had respectively received.

interesting address touching our foreign missions and the International T. and M. Society, showing the wants of the cause in this direction. After the address, pledges were taken to the amount of \$1,245. Surely the friends of the cause in this young Conference have shown a commendable zeal in the direction of sacrificing, that there shall be no lack of means to carry on the work. We hope they will be able to meet their pledges, and still maintain their interest in the work.

The meeting was a good one for the cause, though, owing to the bad weather, the attendance was much smaller than at first expected. We trust lessons were learned in some things at this meeting that will be of great value to this Conference in future meetings of the kind, if they are heeded.

I. D. VAN HORN.

Battle Creek, Oct. 3.

KENTUCKY CAMP-MEETING.

THIS meeting convened Sept. 19-26 at Glasgow. Our people were there promptly, and remained to the close. This is as it should be at every camp-meeting. Those who come to the meeting need all the benefits which can be derived from the entire meeting.

The weather was quite favorable, and a beech grove near the city afforded very desirable grounds. Glasgow is an old town, surrounded by good farming land, and situated about eighty miles south of Louisville and ten miles east of the Louisville and Nashville R. R., at the terminus of the Glasgow branch. It has about three thousand inhabitants, which are about equally divided between white and black. Its educational interests are among the finest in the State, two prominent colleges being located here. Sr. Coombs had canvassed the town for the *Signs*, which had so favorably acquainted the people with us that they were ready to hear upon present truth. Each evening there were from two to four hundred in attendance, among whom were the local clergy of all denominations, and the college professors and students.

All through the meeting we were impressed with the thought that the time was near, if it had not already come, when the truth will be listened to with much interest by the masses of the people.

We were very free while setting the great outlines of the truth before the people, and we received very warm invitations to call upon many of our listeners, only one of which we could find time to accept. This was from the Normal school. The students are largely from Tennessee, Alabama, Georgia, Mississippi and Kentucky, and number about one hundred and fifty. We had the privilege of addressing them. As we looked upon these youth we greatly desired to see them embrace the present message, and no doubt some of them will before this work shall close.

Eld. Osborn was elected president of the Conference. All the business meetings were characterized by harmony. Books were taken quite freely. Our people in this Conference are very anxious to have Sr. White visit them, and passed a resolution inviting her to do so at her earliest convenience. Could she do this, it would prove a great blessing to this young Conference.

M. B. MILLER.

A. O. BURRILL.

FORT SCOTT CAMP-MEETING.

OUR excellent meeting closed last Sunday night. The churches in southeastern Kansas had suffered on account of a lack of ministerial labor, and this meeting was designed to supply the need. There was a good representation from this part of the State, about two hundred and fifty being camped on the ground. We were rejoiced to see a number of brethren and sisters from Missouri. Elds.

Cook, Rogers, Barton, Santee, Hill, and Gibbs were also in attendance. At the beginning of the meeting, it was damp, and the wind raw and chilly; but in two or three days the weather moderated, the sun came out, and the remaining days of the meeting were days of unalloyed pleasure.

The preaching was close and practical, and wrought much good. There was a general breaking down before the Lord, and as his good Spirit came into the camp we all felt that it was good to be there. There was a united effort to seek the favor of God by the putting away of sins. At times, the camp was almost deserted, while in the grove could be heard in every direction the voice of prayer. There was no excitement, and yet deep feeling prevailed. A large majority of those that came to the camp-ground unconverted were brought to the Lord. I have been surprised to see what thoroughly organized personal labor will do. It is almost irresistible.

"The Lord comes down our souls to greet,
And glory crowns the mercy-seat."

We feel that the meeting was a success. Many declared that it was the best they had ever attended; and although it extended over ten days, many expressed regret that they must leave its precious scenes and again return to the world to take up its toils and duties. Lingeringly we left the spot where the Lord had come so near, and as we remember the enjoyment that his presence affords us here, our hearts turn to the future, and we think,—

"What must it be to be there?"

Over four hundred dollars were pledged to the reserve fund of the tract society. The European mission was remembered and many pledges made, but I do not remember the exact amount. Fifteen were buried in baptism beneath the waters of the Marmaton by our beloved Bro. Barton. The meeting has been productive of great good, and the desire of many is stronger than ever before so to live and labor that when the Lord shall appear they may "dwell with the King in his beauty."

Our closing camp-meeting for the year will commence Oct. 11, in Eldorado. L. D. SANTEE.

NEARING THE COAST OF ENGLAND.

WE have now been ten days at sea, and hope to reach London in two more days. To-morrow, providence favoring, we shall halt in sight of Portland, England, and our American mail will be transferred to another ship for New York. I improve my first opportunity of sending a few lines to the REVIEW.

Our voyage thus far has been prosperous. For the first four days the sea was unusually calm, and though it has been quite agitated and rolling, yet we are thankful we have escaped hard storms and tempests. Last Sabbath was to us a day of calm resting in God. The day following I had the privilege of circulating two large bundles of the *Signs*, *Instructor*, and *Good Health* which I had brought from the S. D. A. Free Reading-Room in New York. In handing out my little work on Bible Conversion I was kindly allowed free access to the sailors and to cabin and steerage passengers, who, with only one or two exceptions, accepted the reading matter with marks of true gratitude. This resulted in my receiving an urgent invitation from the captain and other officers to take part in a religious service; in visiting, praying with, and speaking words of comfort to, a dying passenger; and in bringing to light the fact that a leading officer of the ship had been, to the *Signs* Office in Oakland, California, knew the editor of the *Signs*, admitted the truth of the Sabbath, and believed the seventh day should be kept.

The accident which occurred on the very train we were going to take in leaving Montpelier, Vt., by which some were killed and others wounded, and which made our connection with this ship

difficult; visible marks of a recent ship disaster in New York harbor, resulting in more loss of human lives; and unmistakable evidences in mid-ocean of a recent shipwreck, as seen in floating pieces of timber, and what an officer pronounced a floating human corpse, have tended to increase our gratitude to God for his care over us on this and other voyages.

The gloom which such occurrences would naturally cause, has been largely removed by a consciousness of divine protection, and by the sweet recollections clustering around the late Vermont camp-meeting, from which we started on this journey. The privilege of once more meeting with our dear Vermont brethren and of receiving from them genuine tokens of Christian affection and moral support, and of again seeing and enjoying sweet counsel with Elds. Butler, Van Horn, Hutchins, Sr. White, and my brother, have left pleasant traces in my memory, which I expect to cherish until the grand, final reunion of all the overcomers.

D. T. BOURDEAU.

Atlantic Ocean, Sept. 14.

P. S. Monday morning, Sept. 17. We are all safe in London, and mail our letters from this place, as no time would have been gained by mailing them at Portland, as no boat left for New York before to-day.

D. T. B.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Concluded.)

FORM FOR RECORDING CHURCH MEETINGS.

On the first page of every church record the name of the church to which it belongs should be given in full, as per the following example:—

"The Seventh-day Adventist Church of Battle Creek, Calhoun Co., Michigan."

When this is done, it will not be necessary to write the name of the church again in connection with the minutes of each meeting held. Below, a form is given which may be of service to those not acquainted with the ordinary method of keeping the record of the church meetings.

"BRIGHTON, MAY 4, 1884.

"Agreeably to appointment the church held a business meeting at the usual place of worship at 10:30 A. M., Eld. J. Shepherd acting as chairman. The meeting was opened by singing and prayer. Minutes of the previous meeting were read and approved.

"On motion of Bro. J. B. Latham, seconded by Bro. A. C. King, it was voted that the church proceed to consider the case of Bro. I. T. Goran, who had been formally charged with dishonesty in deal. After some time had been spent in hearing the testimony for and against Bro. Goran, the following preambles and resolutions were offered by Bro. B. T. Ingraham:—

"Whereas, I. T. Goran has been charged with dishonesty in deal; and—

"Whereas, After having listened to the testimony on both sides, we are convinced that he is guilty as charged; therefore—

"Resolved, That we place him under the censure of this church until such time as he shall make full reparation to the injured party, and confess his fault in a suitable manner before the church.

"The above resolution having been seconded by Sr. Mary H. Long, it was put to the vote and carried unanimously.

"The above case having been disposed of, it was moved by Bro. Jas. G. Bingham, and seconded by Bro. I. J. Peckham, that the church proceed to investigate the charges against Bro. Ira J. Dickens. After about an hour had been

devoted to the consideration of the case of Bro. Dickens, Bro. H. C. Langdon offered the following preambles and resolutions, and moved that they be adopted:—

Whereas, Bro. Ira J. Dickens has been charged with using profane language on a certain occasion; and—

"Whereas, It is evident, from the testimony introduced, that he is not guilty of the offense in question; therefore—

"Resolved, That we do hereby fully exonerate him from the offense laid to his charge."—*Carried.*

"On motion of Sister Sophia J. Atkinson, supported by Bro. J. H. Dyer, it was voted that a letter of commendation be granted to Sr. Maria E. Parkes, who desires to unite with the Seventh-day Adventist church at Silver Lake, Wis.

"On motion of Bro. H. T. Bidwell, seconded by Sr. Emma Horton, Sr. Alice F. Morse was received into this church on a letter granted to her by the church of Sulphur Springs, Kansas.

"On motion of Bro. E. Spence, seconded by Bro. O. T. Lane, it was—

"Voted, That Bro. H. T. Stover be elected to act as sexton of the church for the coming year, and that he receive as compensation for his services during that time, the sum of fifteen dollars.

"On motion of Bro. J. B. Latham, seconded by Bro. George Long, the meeting adjourned *sine die*.

"H. F. LYLE, Church Clerk."

In the above form, it has only been possible to give a very few illustrations of the proper method of recording the items of church business. The church clerk, or the secretary *pro tem*, as the case may be, should seek to make his record present, in as few words as possible, a history of the business, and the order in which it was taken up at any given meeting. Where it can be done, it is well to give the names of the persons making and seconding motions. It is also desirable that all important motions should be recorded as nearly as may be in the exact language employed by the mover.

W. H. L.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

ATTAINING TO THE RESURRECTION OF THE DEAD.

What does Paul mean in Phil. 3:11, by the words, "If by any means I might attain unto the resurrection of the dead?" S. J. H.

Ans. Instead of "the resurrection of the dead," the diatolot translates as follows: "The resurrection out of the dead ones." Paul had in view the two resurrections. He wanted to be resurrected out of the dead ones; *i. e.*, he wanted to have a part in the first resurrection, which is to take place at the coming of Christ. Those who share in it are blessed and holy. Rev. 20:4-6. They are raised up out of the dead ones; *i. e.*, they come up from among them, leaving the wicked dead in their graves, where they will remain until the end of the thousand years spoken of above.

We have a parallel passage in the language of Christ, Luke 20:34-36, where the original (Greek) should be translated, "out of dead ones."

"A SEED SHALL SERVE HIM."

Please explain Ps. 22:30.

S. A. C.

Ans. It is evident from the connection that the generation spoken of in Ps. 22:30, is composed of the redeemed in the resurrection state. By turning to 1 Pet. 2:9, it will be observed that the terms "generation," "priesthood," "nation," and "people" are used synonymously when applied to the people of God. In the text, passing in review, it is not impossible that the people of God are styled a "generation," from the relation which they sustain to him as his children. To generate is to beget. The natural father begets the natural child. God who is the Father of his people, begets them through the operation of his Holy Spirit, and thus they are properly called a "generation," or those who are begotten of the Lord. John 3:3, 5. Luke 20:34-36.

PRAY FOR THE ERRING.

HAS thy brother gone astray,
Have dark clouds obscured his way,
Causing him to stumble? Pray.
Prayer may lift the stricken up;
Prayer may give the hopeless hope;
Prayer may win thy brother back
To the straight and narrow track.
Prayer will move the Mighty Arm
That alone can shield from harm.

Has a Christian gone astray?
'Tis thy brother; do not say
Words of condemnation; pray.
Hadst thou been as sorely tried,
Thou hadst wandered far more wide.
Pray with meekest charity;
Pray with purest fervency,—
Pray; his soul cannot be lost
And thy heart not rue the cost.

'Tis his hour of sorest need;
Show thyself a friend indeed,
For him with the Saviour plead.
Pray that God's eternal arm
May deliver him from harm.
Pray. For him the Saviour bled.
Shall that blood in vain be shed?
Bear him to the mercy seat,
Plead for him at Jesus' feet.

—Sabbath Recorder.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

ENGLAND.

ULCEBY AND GREAT GRIMSBY.—Our meetings are becoming very interesting and solemn. Having quite fully presented the message, we are pleading with many to obey. Two at Ulceby have just commenced to keep the Sabbath. We hope for several more. Though the labor is difficult, we have much to encourage us. Our address is 89 Hainton St., Great Grimsby, Eng. Remember us in prayer.

A. A. JOHN.

Sept. 18, 1883.

THE BRITISH MISSION.

THE following from our English Supplement, No. 33, will give the readers of the REVIEW some idea of the situation here:—

"First-day, August 19, was a happy day for our company at Ravenswood, as on that day five candidates were immersed in the name of the Lord. Two of these were from the Isle of Wight; one was a sister from Gt. Grimsby, who has come to labor in the office and depository; and the other two had taken their stand with us here at Ravenswood, one of them being our own daughter. Besides these, a number of persons have, of late, become deeply interested in our meetings, some of whom have already commenced the observance of the Lord's Sabbath. Others acknowledge that it is their duty so to do.

"Bro. John writes that the presentation of the Sabbath question in his meetings has *increased* rather than diminished the interest. A number of persons have decided as to the truth of the matter, but now comes the question, 'Who will keep the Lord's commandments as he hath commanded them?' There are a number at Gt. Grimsby awaiting the opportunity for baptism. As our baptismal font was so constructed as to be transported from place to place, it has (since our baptism here) been taken down, and forwarded to Bro. John, so that he may use it as he has occasion.

"Just as this paragraph was put in type, a letter came from Bro. John, stating that one at Ulceby has already commenced the observance of the Sabbath.

"Bro. Drew writes encouragingly of the ship-work at Liverpool. Besides his distribution of tracts and papers, he has sold over £12 worth of books during the month of August. He also finds much interest on land as he canvasses for the *Signs of the Times*.

"We still receive many interesting letters which show that our readers are many of them forming a lasting acquaintance with the principles set forth in the *Signs of the Times* and our books. We will only take space to quote from a letter just received, as a sample. This person has been reading many months; but before becoming acquainted with our works, he was not a believer in the inspiration of the Scriptures. Writing to renew his subscription, he says: 'I derive much comfort

and instruction from the paper. I am grateful to you for keeping me supplied with it. My interest in it increases rather than flags. Something is always to be found in it to suit every case or position we may be placed in. The signs are surely ever thickening around us. Nations rise against nations, kingdom against kingdom; famines, pestilences, and earthquakes abound; and still the world goes on regardless and careless, as it was in the days of Noe. It is still the greatest wish of my life to be one with you. It seems impossible in my present position; but if ever I can succeed in getting clear from this [meaning some business engagement], my first movement would be (before taking any new departure) to seek to become a humble member of your fraternity. I am already so in heart; for I believe all that you believe, and am willing to be taught of you, and it is the greatest blessing I ask of the Almighty to suffer me and my family to enter your fold. I hope and pray the day may come, and I ask you, as a faithful servant of God, to pray for me.'

The following will appear in No. 34 which has just gone to press: "At Southampton, on Sept. 2 and 3, steps were taken to more permanently organize the seventh-day keepers into a church. There was an enrollment of about a score of names of persons who had been baptized; these were attached to a covenant which reads, 'We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.' One brother was elected by unanimous vote elder of the church, he also to act as clerk, keeping the records, etc. This brother was ordained by prayer and the laying on of hands. Other persons stand ready to unite with the church, and will doubtless be received at our quarterly meeting the first Sabbath in October.

"Bro. John writes from Grimsby that his meetings increase in interest at that place, as well as at Ulceby and Louth. At the former place, another person has commenced the observance of the Sabbath. There are many more *almost persuaded*."

We expect to embark for America on, or before, the 10th of October. We hope to have the pleasure of seeing many of our American friends at the General Conference in November.

J. N. LOUGHBOROUGH.

ALABAMA.

ST. STEPHENS, WASHINGTON Co.—Since my last report I have been holding regular meetings four or five miles from this place. There are some here that are very favorable toward us as a people. I think there can be some good done here provided I can keep up the meetings. There are three who live near the church that keep the Sabbath, but have not united yet. I hope they will soon. We are glad to think that Bro. Corliss and Bro. Burrill will be with us at the camp-meeting in Choctaw Co.

D. W. JORDAN.

VERMONT.

WORCESTER, SEPT. 20.—Commenced meetings in this place Sept. 16. A little opposition on the part of the minister here has caused a reaction in favor of the truth; and there is now a large attendance, many church members being interested. I design to speak on the Sabbath question next Sunday. I have consecrated myself anew to the word of God. I mean to go forward with new courage. God is blessing me as I try to draw near to him. Pray for me and the work here.

R. S. OWEN.

MASSACHUSETTS.

WORCESTER, SEPT. 25.—Sept. 14, Eld. Goodrich commenced meetings here in the Reform-club Hall. The attendance has not been large. Commencing with thirty, the audience has gradually increased to sixty. Nearly all of these became interested in present truth as the result of of the camp-meeting and the canvassing work; There is quite a large church of first-day Adventists here, and they have made use of the stay-away argument; but some of their number keep coming and are deeply interested. A few have already decided to keep the Sabbath. They have engaged Eld. Cunningham to speak on the Sabbath question next Sunday. He will be reviewed. Every day, about a third of column is devoted by the two daily papers in this city to a report of the meetings.